

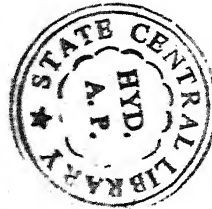
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PSALMS OF THE BRETHREN

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CANTO IX

PSALM OF NINE VERSES

CCXXXII

Bhūta.

REBORN in this Buddha-age in a suburb of the city of Sāketa as the son of a wealthy councillor, he was the last and only surviving child, the others having been devoured by a hostile Yakkha. He was therefore well guarded, but the demon (*bhūta*) had meanwhile gone to wait on Vessavana¹ and came back no more. On the child's naming day he was called Bhūta, for they said: 'May compassionate non-humans protect him!'² He by virtue of his merit having grown up without accident, reared with three residences as was Yasa,³ went, when the Master came to Sāketa, with other laymen to the Vihāra and heard the Norm. Entering the Order, he went to dwell in a cave on the banks of the River Ajakaraṇī.⁴ There he won arahantship. Thereafter, he visited his relatives out of kindness to them, staying himself in the Añjana Wood. When they besought him to stay, urging that this would result in mutual benefit, the Thera, declaring his love for and happiness in the monachistic life, spoke these lines before he left them:

¹ Ruler of the northern quarter of the skies and of the Yakkhas (*Dialogues*, ii. 259, 305).

² Thus compelling the propitiation of such creatures by making them sponsors! Bhūta = spirit, sprite, creature.

³ CXVII.

⁴ Cf. *Sappaka* CXCVI.

When the wise man hath grasped, that age and death,
 yea, all
 Where to the undiscerning world-folk cling is Pain,
 And Pain thus understanding, dwells with mind
 intent
 And rapt in ecstasy of thought :—no higher bliss
 Is given to men than this. (518)

When the fell poisoner¹ he hath banned who bringeth
 pain,—
 Ay, even Craving, who doth sweep him towards the
 pain
 Of being prisoned in the web of many things,
 Obsessed,²—and he delivered dwells with mind intent
 And rapt in ecstasy of thought :—no higher bliss
 Is given to men than this. (519)

When by insight he sees the happy-omened Path,
 Twice fourfold, ultimate, that purifies from all
 That doth defile, and seeing, dwells with mind intent,
 Rapt in an ecstasy of thought :—no higher bliss
 Is given to men than this. (520)

When work of thought makes real and true the way
 of peace,
 From sorrow free, untarnished and uncorrelate,³
 Cleansing from all that doth defile, and severing
 From every bond and fetter, and the brother sits
 Rapt in an ecstasy of thought :—no higher bliss
 Is given to men than this. (521)

When in the lowering sky thunders the storm-cloud's
 drum,
 And all the pathways of the birds are thick with rain,

¹ On *visattikā* see p. 213, n. 3.

² With this phrase *papañcasanghāta(-dukkhādhivāhanī)*, cf. *Majjh.*, i. 271, l. 1; 388, l. 29; *Mūlinda*, 390, l. 7. The Commentary's explanation is very lame, but it paraphrases *papañcanti vitthārentīti*.

³ *Asankhatag. Na kenaci paccayena sankhataṃ ti* (Commentary).

The brother sits within the hollow of the hills,
 Rapt in an ecstasy of thought:—no higher bliss
 Is given to men than this. (522)

Or when by rivers on whose banks together crowd
 Garlands of woodland blossoms bright with many a
 hue,
 With heart serene the brother sits upon the strand,
 Rapt in an ecstasy of thought:—no higher bliss
 Is given to men than this. (523)

Or when at dead of night in lonely wood god rains,
 And beasts of fang and tusk¹ ravin and cry aloud,
 The brother sits within the hollow of the hills,
 Rapt in an ecstasy of thought:—no greater bliss
 Is given to men than this. (524)

When he hath checked the mind's discursive restlessness,²
 And to the mountain's bosom hies and in some cave
 Sits sheltered, free from fear and from impediment,
 Rapt in an ecstasy of thought:—no greater bliss
 Is given to men than this. (525)

When he in healthful ease abides, abolisher
 Of stain and stumbling-stone and woe, open to peace³
 The portals of the mind, lust-free, immune from dart,⁴
 Yea, all intoxicants become as nought, and thus
 Rapt in an ecstasy of thought:—no greater bliss
 Is given to men than this. (526)

¹ The Commentary instances lions and tigers—true of course only of remoter haunts. Cf. at least *Sisters*, p. 151 n.

² *Vitakka*, a word to indicate the application of attention to this and that, hindering concentrated thought.

³ Lit., one who is unbolted. The bolt is ignorance hindering the entrance of Nibbāna, says the Commentary.

⁴ By 'dart,' craving is always implied.

CANTO X

PSALMS OF TEN VERSES

CCXXXIII

Kāludāyin.

He going on in rebirth among gods and men, was born on the same day as our Bodhisat, in the family of one of the king's ministers at Kapilavatthu. Yea, on that one day were born these seven: the Bodhisat, the Bodhi-tree, the mother of Rāhula, and the four treasures:—the riding-elephant, the horse Kaṇṭhaka, Channa, and Kāludāyin.¹ Now on his naming day, the child was called Udāyin, and because he was dark of feature he became known as Kāl'-Udāyin. He grew up as the play-fellow of the Bodhisat. But later, when the Lord of the World had gone forth in the Great Renunciation, had become omniscient, and was staying in the Bamboo Grove near Rājagaha, rolling on the excellent wheel of the Norm, King Suddhodana heard thereof, and sent a minister with a suite of a thousand, saying: 'Bring my son hither.' And that minister and suite, arriving when the Norm was being preached, heard, and all becoming arahants, the Master stretched forth his hand, saying: 'Come ye, BHIKKHUS!' . . . And they abiding among the Ariyas, did not deliver the king's message. And the like happened with other messengers. So the king sent Kāludāyin, saying: 'This Udāyin is of the same age as the Ten-

¹ On these seven 'Connatal Ones' see *Bud. Birthstories*, 68 n.; cf. *Dialogues*, ii. 202-208.

powered, and is akin to me and affectionate; I will send him; go you, my dear, with a thousand men, and bring the Ten-powered One.' So he went, saying: 'If I, sire, may leave the world, then will I bring hither the Exalted One.' 'Whatever you do, show me my son,' was the reply. He, too, fared like the first minister and became arahant. Now he thought: 'Not yet is it time for Him to go to the city. When the rains have come, and the woods are in flower and the earth is covered with verdure, then 'twill be time.' And when the time was come, he spoke these verses to the Master, praising the beauty of the journey:

Now crimson glow the trees, dear Lord, and
cast

Their ancient foliage in quest of fruit.¹

Like crests of flame they shine irradiant,

And rich in hope, great Hero, is the hour. (527)

Verdure and blossom-time in every tree,

Where'er we look delightful to the eye,

And every quarter breathing fragrant airs,²

While petals falling, yearning comes for fruit:—

'Tis time, O Hero, that we set out hence. (528)

Not over hot, nor over cold, but sweet,

O Master, now the season of the year.

O let the Sākiyans and the Koliyans

Behold thee with thy face set toward the

West,

Crossing the [border-river] Rohini.³ (529)

¹ 'Though without will, they express the setting about a voluntary act,' is the comment.

² *Pavanti: gandhaṃ visajjenti* (Commentary).

³ 'From this river, flowing through the land of those two clans, from north to south,' writes Dhammapāla, 'Rājagaha lies S.E., therefore to go from thence to Kapilavatthu, one crosses it facing W.,' or north-west, a journey of 60 yojanas (p. 9; about 435 miles). On this river, now the Rowai, or Rohwaini, see the detailed account in Cunningham's *Archæological Survey of India*, xii., p. 190 ff. Kāḷudāyina 'then makes known his own aspirations by similes' (Commentary).

In hope the field is ploughed, in hope the seed is
sown,

In hope of winning wealth merchants fare over sea.

The hope I cherish, may that hope be realized ! (530)

Again and yet again is seed in furrow sown.

Again and yet again the cloud-king sends down
rain,

Again and yet again the ploughmen plough the
field,

Again and yet again comes corn into the realm. (531)

Again and yet again do beggars go their round ;

Again and yet again the generous donors give ;

Again and yet again when many gifts are given,

Again and yet again the donors find their heaven. (532)

Surely a hero lifts to lustrous purity

Seven generations past wherever he be born.

And so methinks can He, the vastly wise, the god

Of gods. In Thee is born in very truth a Seer. (533)

Suddhodana is named the mighty prophet's sire,

And mother of the Buddha was [our queen] Māyā.

She, having borne the Wisdom-being in her womb,

Found, when the body died, delight in Tusita.¹ (534)

She, Gotamid, dying on earth, deceasing hence,

Now lives in heavenly joys attended by those
gods. (535)

Now when the Exalted One, thus besought, discerned
salvation coming for many by his going, he set out attended
by 20,000 arahants, walking a yojana each day. And the
Thera went by power of iddhi to Kapilavatthu, into the
king's presence. ' Who are you ? ' he was asked ; and he :
' If you know not the minister's son whom you sent to the
Exalted One, know that I am he ' :

Son of the Buddha I, yea, e'en of such as He,

Th' Angirasa, to whom there lives not any peer,

¹ The Heaven of Delight, fourth above this world. Cf. *Sisters*, p. 8.

Who that which is insuperable hath o'ercome.
 And father of my Father art thou, Sākiyan,
 To me thou, Gotamid, art grandsire in the
 Norm.¹ (536)

CCXXXIV

Ekavihāriya.

(Tissa-Kumāra.)

He was reborn in this Buddha-age, after the Exalted One had passed away, as the youngest brother of the King Dhammāsoka. And King Asoka, in the 218th year after that Passing Away, having united all India in one empire, and made his own younger brother Tissa vice-regent, enlisted Tissa's friendship for the Sāsana by a single stratagem.²

Now the prince, while hunting, was so impressed at the sight of the Greek Thera, Mahā Dhammarakkhita,³ seated under a tree, that he also longed to live so in the forest. When he had seen the Thera's supernormal powers, he

¹ The Commentary gives two explanations of Angīrasa, a name applied to the Buddha elsewhere—e.g., *Dīgha*, iii. 196; *Saṃy.*, i. 196; *Ang.*, iii. 239; *Jāt.*, i. 116. One is Commentator's etymology; the other calls it a second personal name, like Siddhattha. The first three graceful gāthās are given more briefly in the *Jātaka Commentary (Buddhist Birth Stories)*, p. 121. The next gāthā is in śloka; all the rest is triṣṭubh (upavajira); but it is a little difficult to believe that the musical opening and the clumsy sequel are by the same hand.

The specific distinction awarded to Kāṇḍāyīn, in *Ang. Nik.*, i. 25, is recorded to have been won by this embassy—that of 'him who best satisfied the clans.'

² This is told in the *Mahāvagga*, ver. 154-160. *Ibid.*, 161-172, is a metrical parallel to Dhammapāla's prose account in the following paragraph, which is slightly condensed.

³ *Yonaka-Mahā-Dhammarakkhitathera*. This Thera, not elsewhere called Greek, is mentioned, *Mahāvagga*, *loc. cit.*; *Dīpavagga*, viii. 8; *Sāmantapāsādikā*, pp. 314, 317.

returned to the palace and told the king he wished to leave the world. Asoka could not in any way dissuade him. Longing for the happiness of the recluse, he uttered these verses :

If there be none in front, nor none behind
 Be found, is one alone and in the woods
 Exceeding pleasant doth his life become.¹ (537)
 Come then ! alone I'll get me hence and go
 To lead the forest-life the Buddha praised,²
 And taste the welfare which the brother
 knows,
 Who dwells alone with concentrated mind. (538)
 Yea, swiftly and alone, bound to my quest,³
 I'll to the jungle that I love, the haunt
 Of wanton elephants, the source and means
 Of thrilling zest to each ascetic soul.⁴ (539)
 In Cool Wood's flowery glades cool waters lie,⁵
 Within the hollows of the hills ; and there
 I'll bathe my limbs when hot and tired, and
 there
 At large in ample solitude I'll roam. (540)

¹ I was inclined, before gaining access to the Commentary, to see in these lines the sentiment of *Sutta-Nipāta*, verses 9, 52 :

*To him for whom there's nothing in the world
 Either before or after or between—
 Nothing at all to take or to possess. . . .*

But the Commentary's brief comment reveals, not the detachment of the arahant, but the longing of the court dignitary to be rid of the perpetual attendance of courtiers, retainers, soldiers, etc., ever before and behind and around, sycophantic, or slaves of etiquette, and perhaps traitorous, or at least backbiting. The name adopted by, or fastened on Prince Tissa, Ekavihāriya, means Lone-dweller.

² *Vinaya Texts*, ii. 312, 313 Cf. *Bud. Suttas*, p. 210 ff.; *Sutta-Nipāta*, verses 34-74, etc.

³ *Attavaṇṇī*, 'in submission to the business of a recluse' (Cy.).

⁴ *Yogi-pīti-karag*.

⁵ The wood contains six pools, writes Dhammapāla.

Lone and unmated in the lovely woods,
When shall I come to rest, work wrought, heart
cleansed ? (541)

O that I might win through, who am so fain !
I only may achieve the task ; herein
None for his fellow-man can aught avail.¹ (542)

* * * * *

I'll bind my spirit's armour on, and so
The jungle will I enter, that from thence
I'll not come forth until Nibbana's won.² (543)
I'll seat me on the mountain-top, the while
The wind blows cool and fragrant on my brow,
And burst the baffling mists of ignorance. (544)
Then on the flower-carpet of the wood,
Anon in the cool cavern of the cliff,
Blest in the bliss of Liberty I'll take
Mine ease on thee, old Fastness o' the Crag.³ (545)

* * * * *

Lo ! I am he whose purpose is fulfilled,
And rounded as the moon on fifteenth day.
Destroyed all deadly canker, sane, immune,
I know rebirth comes ne'er again for me. (546)

¹ The beautiful poem reads better uninterrupted by prose ; but Dhammapāla gives it in three sections. Section 2 describes Tissa's burst of delighted energy after his ordination, Asoka having conducted both him and his son-in-law (and nephew), Aggibrahmā, to the Vihāra with great pomp and ceremony (a last ordeal for Tissa's tastes !).

² Lit., until the āsavas are destroyed.

³ Giribājā, the 'mountain stronghold' near Rājagaha. The ruined fortifications, $4\frac{1}{2}$ miles in circumference, are still extant, and are the most ancient stone buildings yet found in India. The 'newer' Rājagaha is said to have been chiefly the work of King Bimbisāra, the Buddha's contemporary (*Buddhist India*, p. 37).

The last section is the dying utterance of Tissa ('Lone-dweller'). He is related to have gone with his instructor (Dhammarakkhita) to the Kalinga country, a great and noted forest tract (*cf. Majjh.*, i. 378) on the east coast, south of Rājagaha. There Asoka built for him the Vihāra of Bhojaka-Giri. In Kalinga are the Asoka inscriptions of Dhauli and Jaugada (*Cunningham, Corp. Inscr. Ind.*, i. 15 ff.).

CCXXXV

Kappina the Great.

Reborn before our Master's birth in the border country at a town named Kukkuṭa (Cock), in a rāja's family, he was named Kappina. At his father's death he succeeded, as rāja, Kappina the Great. He, to extend his knowledge, would send men of a morning out of the four gates to the cross-roads, bidding them arrest passing scholars and tell him. Now by that time our Master had come into the world, and was dwelling at Sāvaththī. And traders of that town brought goods to Kukkuṭa and disposed of them. Then saying, 'Let us see the king,' they took gifts and announced themselves. The king accepted their gifts, saluting them, and asked whence they came, and what their country and king were like, and what sort of religion (*dhamma*) was theirs? 'Sire,' they replied to the last question, 'we are not able to tell you with unwashed mouths.' The king sent for a gold ewer of water, and they, with cleansed mouths and hands at salute, said: 'Sire, in our country the Treasure of a Buddha has arisen.' At the one word 'Buddha,' rapture suffused the king's whole body. "'Buddha,"' say you, friends?' And he made them tell him thrice that infinite word, giving them 100,000 pieces. They told him also of the Treasure of the Norm and of the Order, and he trebled his gift, and forthwith renounced the world, his ministers doing likewise. Now they set forth [to find the Exalted One] and came to the Ganges. There they made a determination by the power of truth,¹ saying: 'If [there be] a Master, a Buddha Supreme, let not even a hoof of these horses be wetted!' Then they crossed on the surface of the full river, and so crossed yet another river, coming thirdly to

¹ *Saccādhivithāna*, for the more usual *saccakiriya*. Cf. *Jāt.*, i., Nos. 20, 35. Cf. 2 *Kings*, i. 10.

the great river, Candabhāgā,¹ which they crossed in like manner.

The Master, too, who on that day had risen at dawn, and, filled with great compassion, surveyed the world, discerning that 'to-day Kappina the Great has renounced his kingdom, and comes with a great following to enter the Order; 'tis fit I go far to meet him,' first went with a company of bhikkhus to Sāvattthī for alms, then went himself through the air to the banks of the Candabhāgā, and sat down cross-legged under a great banyan facing the landing-stage of the ford,² sending forth the Buddha-rays. Kappina and his men saw the rays darting to and fro, and said: 'We are come on account of the Master, and lo! here He is!' And they drew near, prostrating themselves. Then the Master taught them the Norm, so that they were all established in arahantship, and asked to become recluses. The Master said, 'COME, BHIKKHUS!' and this was their sanction and their ordination. Then he took them back with him through the air to the Jetavana.

One day the Exalted One asked whether Kappina taught the Norm to the bhikkhus? They said that he lived inactively, enjoying his happiness. Kappina, when sent for, admitted this was true, and was told: 'Brahmin!³ do not so; from to-day teach the Norm to them that have arrived. Kappina assented, worshipping, and by his very first discourse established a thousand recluses in arahantship.

¹ If this be the Chenab (the Akesines of the Greeks), the geography of Dhammapāla is impossible; but if for Ganges we substitute Sindhu (the Indus), then Kappina, coming from the extreme north-west (Kukkura is an unknown locality), would have the Indus and the Vitasta (Jelum) for his first and second rivers. In *Jāt.*, iv. 180, the Buddha is said to have gone 2,000 yojanas to meet him. This is commentarial legend. From Sāvattthī to the Chenab, before it flows into the Indus, is, as the crow (or a Buddha) flies, roughly 600 miles (?).

² *Uttaraṇatitthassābhimukhaṭṭhāne*, which seems to render the mystic feat rather superfluous.

³ The Buddha occasionally addresses his arahants thus—*c.g.*, Angulimāla (*Majjh.*, ii. 104; *cf.* Ps. CCLV.). *Brahmaṇa* = holy, or excellent man. By social class, Kappina was a Khattiya.

Wherefore the Master assigned him the foremost rank
among those who taught the Sisters.¹

Now one day the Thera taught the Sisters as follows :

Can ye but see that which is coming ere it
come,²

And mark such business as will benefit or harm,
Nor foes nor friends, howe'er they seek, will find a
rift. (547)

The man by whom the breathing exercise
With self-control is to perfection brought,
Practised with method as the Buddha taught,
He casts a radiant sheen about the world,
As doth the moon emerging free from cloud. (548)
Lo! now the mind of me is white indeed,³
Expanded beyond measure, practised well,
Its nature understood, and strenuous ;
Shedding a radiance on every side. (549)

The wise man is alive and he alone,
Although his wealth be utterly destroyed ;
And if the man of wealth do wisdom lack,
For all his wealth he doth not truly live.⁴ (550)
Wisdom is arbiter of what is heard.
Wisdom doth nourish honourable fame.
With wisdom in his company a man
Even in pain and sorrow findeth joys. (551)

Here is a fact that's not of yesterday ;
'Tis not abnormal nor anomalous :
'Where ye are being born, ye also die.'
What have we there save what is natural ? (552)

¹ *Ang.*, i. 27.

² *Paṭigacca* : *puretaraṇ yeva* (Cy.).

³ *Odātaṇ*. When the Buddha (*Samy.*, ii. 284) points out Kappina to the bhikkhus to praise him, he says : 'Do you see that slight little white (*odātakāṇ*) man with the prominent nose coming along?' referring probably only to his complexion. Cf. p. 3, n. 1 ; and verse 972.

⁴ = ver. 499.

For after being born we do but lead
 A life that is a dying hour by hour.
 Whoe'er are born in that same life they die—
 Such is the nature of all living things. (553)

That brings no good to the dead which is good for
 the living.

Mourning the dead is no honour nor purification,¹
 Nor is it praised by the wise, by recluses and
 brahmins. (554)

Mourning vexes the eye and the body, wasteth
 Comeliness, strength [of body and mind] and in-
 telligence.

If he be blithesome, all the four quarters become
 Cordial well-wishers, e'en if his lot be not
 happy. (555)

Wherefore let laymen desire to receive in their
 family

None but them that are wise and discreet and
 much learned.

They by the power of their wisdom accomplish
 their business,

E'en as a boat doth effect a crossing o'er the full
 river.² (556)

¹ I do not pretend to have solved the difficulties here. Even Dhammapāla seems to evade them. He reads, for *na lokyaṇ*, *na sokyaṇ*, and paraphrases this by *na visuddhi*. I follow him, as the only way to make the passage intelligible.

² Kappina was one of the twelve 'Great' Theras; his verses, however, are, for the most part, more gnostic saws of popular philosophy than genuine Dhamma, such as was fitted for members of the Order, whom he is said to have been addressing. They would have fitted an early Greek, or any pagan. And it was not possible to get poetry out of them. Dr. Neumann succeeds here and there, but only by departing from the original. The change of metre is merely to indicate a corresponding change in the Pali.

CCXXXVI

Cūḷa-Panthaka.

(Roadling Minor.)

His previous story is told in the Eighth Canto, in the chronicle of Roadling major. The remainder is [told in the Commentary on the Cūlaseṭṭhi-Jātaka.¹]

He, on another occasion, uttered these verses :

Sluggish and halt the progress that I made,
And therefore was I held in small esteem.
My brother judged I should be turned away,
And bade me, saying: 'Now do thou go home.' (557)
So I, dismissed and miserable, stood
Within the gateway of the Brethren's Park,
Longing at heart within the Rule to stay. (558)
And there he came to me, the Exalted One,
And laid his hand upon my head; and took
My arm, and to the garden led me back. (559)
To me the Master in his kindness gave
A napkin for the feet and bade me thus:
'Fix thou thy mind on this clean thing, the while
Well concentrated² thou dost sit apart.' (560)

And I who heard his blessed Word abode
Fain only and alway to keep his Rule.³
Achieving concentrated thought and will,
That I might win the crown of all my quest. (561)

¹ *Jāt.* i. 4. Dhammapāla also gives the story, agreeing in all but a few details, in which his version is the simpler. The gist of the 'remainder' is contained in the verses above. He also mentions the double eminence (in mind-created forms and in mental evolution), defined by Buddhaghosa as skill in the fourfold *Itṭha* and *Arūpa* jhāna, assigned to Cūḷa-Panthaka and his brother respectively (*Ang.* i. 24).

² *Sadhiṭṭhitay* is paraphrased only by *manasikārena*. Panthaka handles the cloth while he muses, till it is no longer clean and smooth.

³ *Sisters*, verses 187, 194, 202.

And now I know the where and how I lived,
 And clearly shines the Eye Celestial;¹
 The Threefold Wisdom have I made my own,
 And what the Buddha bids us do is done. (562)

In thousand different shapes did Panthaka
 Himself by power abnormal multiply;
 And seated in the pleasant Mango-Grove,²
 Waited until the hour should be revealed. (563)

Then did the Master send a messenger,
 Who came revealer of the hour to me,
 And at th' appointed time I flew to Him. (564)
 Low at his feet I worshipped; then aside

I sat me down; and me so seated near
 Whenas he had discerned, the Master *then*
 Suffered that men should do him ministry.³ (565)
 High altar⁴ He where all the world may give,
 Receiver of th' oblations of mankind,
 Meadow of merit for the sons of men,
 He did accept the gifts of piety. (566)

CCXXXVII

Kappa.

Reborn in this Buddha-age in the kingdom of Magadha,
 as the son of a provincial hereditary rāja, he succeeded his
 father, but was addicted to self-indulgence and sensuality.
 Him the Master saw, as he roused himself from a reverie

¹ Above, verse 516.

² The property of the court physician and lay-adherent, Jīvaka.
 See *Sisters*, p. 139 n.

³ The story relates that, whereas Panthaka's elder brother, who was
 steward, had omitted his junior from the brethren entertained at lunch
 by Jīvaka, the Buddha (who had left Cūḷa-Panthaka studying impurity
 by the towel as object-lesson) closed his bowl with his hand when food
 was offered till Cūḷa had been sent for. How Cūḷa's new powers of
 magic mystify the messenger is told in the *Jātaka Commentary*.

⁴ This rendering of *āyāgo*, following Dr. Neumann, is supported by
 the Commentary's *yajitabba-ñhānabhūto*, 'who is become the place
 where oblations should be made.'

of great compassion and surveyed the world for treasure for his net of insight. And pondering, 'What now will he become?' he discerned that 'This one, hearing from me a discourse on foul things, will have his heart diverted from lusts, and will renounce the world and win arahantship.' Going to Kappa through the air, he addressed to him these verses :

Filled full with divers things impure,
Great congeries of excrement,
Like stale and stagnant pool of slime,
Like a great cancer, like a sore, (567)
Filled full of serum and of blood,
As 't were from dung-heap issuing,
Dropping with fluid—ever thus
The body leaks, a carrion thing. (568)
By sixty tendons kept in place,
And smeared with plaster of the flesh,
y dermis armed and cuticle—
in carrion case lies small gain. (569)
By bony framework rendered firm,
By sinew-threads together knit,
The which, as they in concert work,
Effect our postures manifold ; (570)
Faring world without end to death,
E'en to the King of Mortals' realm :—
If it be even here cast off,
A man may go where'er he will.¹ (571)
The body cloaked in ignorance,
Entrammelled by the fourfold tie,²

¹ On this verse that may have been annexed, proverb-wise, from Animistic literature, the Commentary has: 'In just this world having cast away (*chaddetvā*) . . . By these words he shows that, since the body is a transitory thing, no tie is to be formed.' Dr. Neumann considers that what may be cast off is the power of death.

² Viz., covetousness, ill-will, faith in ritual, clinging to dogma (*Bud. Psy.*, p. 304 f.; *Compendium*, p. 171). On the four Floods and seven-fold Bias (*anusaya*) see (*Compendium*, *ibid.*, f.).

The body flood-engulfed and drowned,
 In net of latent bias caught, (572)
 To the five Hindrances a slave,
 By restless play of mind obsessed,
 By pregnant craving ever dogged,
 In trammels of illusion swathed:— (573)
 Lo! such a thing this body is,
 Carried about on Karma's car,
 To manifold becoming doomed,
 Now to success, to failure then. (574)
 And they who say of it 'Tis mine!—
 Poor foolish blinded many-folk—
 They swell the dreadful field of death,¹
 Grasping rebirth again, again. (575)
 They who this body seek to shun,
 As they would serpent smeared with slime,
 They, vomiting becoming's root,
 Shall make an end, sane and immune. (576)

Kappa, hearing the Master discourse in so many figures on the nature and destiny of the body-complex, in fear, and aversion at his own body, besought him in distress for ordination. The Master consigned him to a bhikkhu to be ordained. Kappa received five exercises, and forthwith attained arahantship as his hair was being shaved. He thereupon went to render homage to the Master, and seated at one side, confessed aññā in those very verses. Hence they became Thera-verses.

CCXXXVIII

Upasena, Vanganta's son.

Reborn in this Buddha-age at the village of Nālaka as the son of Rūpasāri, the brahminee, he was named Upasena.²

¹ Cf. verse 456.

² Brother therefore to Sāriputta (COLIX.) and the three sisters Cālā, etc. Cf. *Dhammapāda* Cy., ii. 84.

Having come of age and learnt the three Vedas, he renounced the world after hearing the Master teach the Norm. Ordained but one year, he thought, 'I will multiply the breed of the Ariyas,' and himself ordained another bhikkhu, and with him went to wait upon the Master. The latter, having heard of this, rebuked his hasty procedure. Then Upasena thought: 'If now, on account of having a following, I am blamed by the Master, on that same account will I earn his praise.'¹ And studying for insight, he won in due course arahantship. Thereafter, himself adopting the austerer practices,² he persuaded others to do likewise, and with such success that the Exalted One ranked him foremost among those who were generally popular.³

At another time he was asked by that other bhikkhu, when at Kosambī, what was to be done during the dissensions and the schism there?⁴ Upasena taught him thus:

Lonely the spot and far away where noise
Scarce comes, the haunt of creatures of the
wild:

'T is there the Brother should his couch prepare
For purposes of studious retreat. (577)
From rubbish-pile, or from the charnel-field,
Or from the highways let him take and bring,
Worn cloths and thence a cloak of patchwork
make,

And in such rough apparel clothe himself. (578)
In lowliness of mind from house to house,
In turn unbroken⁵ let the Brother fare

¹ Told in *Vin. Texts*, i. 175 f.; *Jāt.* ii., No. 300.

² The Dhutangas. See *Milinda*, vol. ii., book vi.

³ *Ang.*, i. 24. Cf. *Milinda*, ii. 270; also 289, 326, 328.

⁴ See p. 16, n. 2; *Vinaya Texts*, ii. 312.

⁵ *Sapadānaya*. On this term see *JPTS*, 1909, p. 72; *JRAS*, 1912, p. 736 ff. Dhammapāla defines it as *gharesu avakhaṇḍa-rahitaṇ, anugharaṇ*.

Seeking his alms, sense guarded, well controlled; (579)

With any fare content rough though it be,
Nor fain for other than he gets, or more,
For if he once indulge in greed for tastes,
Ne'er can his mind in jhāna take delight. (580)

In great content, with very sparse desires,
Remote, secluded : so the sage should live,
Detached from housefolk and the homeless,
both. (581)

Let him so show himself as he were dull
And dumb, nor let the wise man speech prolong
Unduly, when in midst of gathered folk. (582)
Let him not any man upbraid, let him
Refrain from hurting; let him be in rule
And precept trained, and temperate in food. (583)

Let him be one who concentrates upon
The symbol, skilled in genesis of thought.
To practise Calm let him devote himself,
And Intuition also in due time. (584)
With energy and perseverance armed,
Let him be ever to his studies yoked;
Nor till he have attained the end of Ill,
Let the wise man go forth in confidence. (585)

Thus if the Brother, fain for purity
[Of knowledge and of vision]¹ shall abide,
The working of th' Intoxicants shall cease,
And he shall reach and find Nibbāna's peace.² (586)

Now the Thera, in so admonishing that bhikkhu, showed his own attainment, and confessed aññā.

¹ So Cy.

² *Nibbuti*, explained as Nibbāna in life and at death.

CCXXXIX

Gotama.

Reborn before the manifestation of our Exalted One at Sāvattthī, in a brahmin family from Udicca,¹ he grew up an expert in the Vedas and an unrivalled orator.

Now our Exalted One, having arisen and started the rolling of the wheel of the Norm, after converting Yasa and his friends,² came on to Sāvattthī at the urgent request of Anāthapiṇḍika. Gotama the brahmin saw and heard him, and asked for ordination. Ordained by a bhikkhu at the Master's bidding, he attained arahantship even as his hair was being shaved. After a long residence in the Kosala country, he returned to Sāvattthī. And many of his relations, eminent brahmins, waited upon him and asked him which, of the many gospels³ as guides to life that were current, he judged should be followed. He addressed them thus :

Let the recluse discern his own real good,
 And let him well consider all the Word
 He heareth preached, and what therein beseems
 The holy life whereunto he hath come. (587)
 Religious friendships in the Rule, a course
 Of ample training, and the wish to hear
 Men fit to teach :—this the recluse beseems. (588)
 For Buddhas reverence ; towards the Norm
 Honour sincere ; for the Fraternity
 Care and esteem :—this the recluse beseems. (589)
 Of decorous habit and in living pure,
 In conduct blameless, and the intelligence

¹ A north-western district. Cf. p. 79, n.

² See above, CXVII. ; *Bud. Birth Stories*, p. 180.

³ Lit., purity-doctrines (*suddhivāḍā*). It would appear from *Ang.*, iii. 277 (cf. *Dialogues*, i. 220), that among such doctrinaires were those called Gotamakās, or Gotamists. Apparently none of the three Theras called Gotama (CXXIX., CLXXXIII., and above) was this doctrinaire. In the Cy. he is termed 'Another' (Apara-) Gotama.

Adjusted well :—this the recluse beseems. (590)
 In what he does and what he leaves undone
 Using deportment that doth favour find ;
 To higher training of the heart and mind
 Fervently given :—this the recluse beseems. (591)
 Haunts of the forest, lone, remote, where sounds
 May hardly come, 'mong these the earnest
 sage
 Should make his choice :—this the recluse be-
 seems. (592)
 And virtue, and much learning, and research
 To know how in themselves things really are,
 Grasp of the Truths :—this the recluse be-
 seems. (593)
 To meditate upon the Impermanent,
 And on the absence of all soul, and on
 The foul, and in the world to find no charm
 To bind the heart :—this the recluse beseems. (594)
 To meditate on Wisdom's seven arms,
 On paths to mystic potency, on powers
 And forces five, and on the eightfold Path,
 The Ariyan¹ :—this the recluse beseems. (595)
 Let the true sage put Craving far away ;
 Let him uproot and crush the Intoxicants ;
 Let him live Free :—this the recluse beseems. (596)

Thus the Thera, in praising the course suitable to a recluse, magnified the efficiency of his Order, and contrariwise the ineffectualness of a recluse not of it. Then those brahmins, mightily approving of the Rule, were established in the precepts and so forth.

¹ Cf. 'Ariyan' conveyed to Buddhists much what our 'Christian' does to us. Originally a racial term, it had come to mean 'noble, gentle,' and specifically, a saintly 'confessor' of the Dhamma. These subjects are the thirty-seven 'bodhipakkhiyā dhammā,' or Factors of Enlightenment, less the four Onsets of Mindfulness (verses 166, 352) and the four Supreme Efforts. See *Compendium*, p. 179 f.

CANTO XI

PSALM OF ELEVEN VERSES

CCXL

Sankicca.

REBORN in this Buddha-age at Sāvattthi in a family of very eminent brahmins, his mother died just prior to his birth, so that he was discovered unburnt upon the funeral pyre. For the life of a being in his last birth cannot perish ere he attain arahantship, even if he fell down Mount Sineru. At seven years of age, when he heard of his mother dying at his birth, he was thrilled, and said, 'I will leave the world.' So they brought him to Sāriputta. And he won arahantship even as his hair was being cut off. How he offered his life to brigands to save 3,000 bhikkhus is told in the Dhammapada Commentary.¹

Now a certain layman, desiring to wait upon him, asked him to dwell in the neighbourhood, saying:

What is the gain for thee, dear lad,² to dwell
During the rains within the distant woods,
Like Ujjuhāna, marshy, jungle-crowned?
Sweeter for thee Verambhā, Cave of Winds,
Since they who meditate must dwell apart.³ (597)

¹ Vol. ii, pp. 240-252: the story of Sankicca the novice, and how he converted the highwaymen, explaining the circumstances of *Dhammapada*, verse 110. With his birth, cf. Dabba, V., p. 10, n. 4.

² *Tāta*, speaking to the boy as if he were his father, says Dhammapāla. *Kim*, he adds, is for *ko* (*attho*).

³ Ujjuhāna is said to have been either a hill covered with jungle and abounding in waters, or a bird that dwelt in thickets during the

Then the Thera, to show the charm of the forest and other things, replied :

E'en as the wind of the monsoon blows up
And all around the cloud-wrack, in the rains,
[So in the forest lone, remote, arise]
The thoughts that with detachment harmonize,
And all my spirit whelm and overspread.¹ (598)
'Twas the dun-feathered one,² in charnel-field
Going his rounds, that made to rise in me
Clear thought about this body, passion-
purged. (599)

Moreover, he whom others need not guard,
He too who hath no others whom to guard :—
Even the bhikkhu, dwells in happy ease,
Regardless of what men desire and love.³ (600)
Craggs where clear waters lie, a rocky world,
Haunted by black-faced apes and timid deer,
Where 'neath bright blossoms run the silver
streams :—

Those are the highlands of my heart's de-
light.⁴ (601)

I've dwelt in forests and in mountain caves,
In rocky gorges and in haunts remote,
And where the creatures of the wild do roam ; (602)
But never mine the quest, with ill-will fraught,
Ungentle and ignoble :⁵—'Let us hunt,
Let's slay these creatures, let us work them
ill !' (603)

rains. Similarly, *veramb(h)a* is the monsoon wind, or a certain cave nearer the layman's home than the woods. I am of an open mind as to which was really meant.

¹ The Pali is here very terse. For *abhikīranti* (see *Jāt.*, iii. 57) = *ajjhottharanti*. Cf. Ps. CXXXII., *kīranti*.

² I.e., the carrion crow, at home in the charnel-field, feeding on the dead. *Apaṇḍaro*, not-clear, not-bright, is paraphrased as *kālavāṇṇo*.

³ See *Jāt.*, i., No. 10.

⁴ See CXIII., CCLXI.

⁵ Cf. XLVIII., CCXLIV.

The Master hath my fealty and love,
 And all the Buddha's bidding hath been done.
 Low have I laid the heavy load I bore;¹
 Cause for rebirth is found in me no more. (604)
 The Good for which I bade the world farewell,
 And left the home a homeless life to lead,
 That highest Good have I accomplished,
 And every bond and fetter is destroyed.² (605)
 With thought of death I dally not, nor yet
 Delight in living. I await the hour,
 Like any hireling who hath done his task. (606)
 With thought of death I dally not, nor yet
 Delight in living. I await the hour
 With mind discerning and with heedfulness.³ (607)

¹ 'The load of the Khandhas' (Commentary)—*i.e.*, he had removed the cause (*taṇhā*, see next line) of their future renewal. He now concludes his reply in terms of the question put to him, viz., of 'good,' or 'gain' (*attha*).

² = ver. 130; 380.

³ See CLXVIII., CCLIX. (1002 f.); *cf. Milinda*, i. 70. The hireling, working for another, takes no great joy in the completion of his work (Commentary). *Cf. Laws of Manu* (S.B.E. xxv.), p. 207

CANTO XII

POEMS OF TWELVE VERSES

CCXLI

Silavat.

REBORN in this Buddha-age at Rājagaha, as a son of King Bimbisāra, he was named Silavat. When he was come of age, his brother Ajātasattu was king, and wished to put him to death, but was unable, because Silavat was in his last span of life, and had not won arahantship.¹ Then the Exalted One, discerning what was going on, sent Moggallāna the Great to fetch him. And Prince Silavat alighted from his elephant, and did obeisance to the Exalted One. Then the latter taught him, adapting the doctrine to his temperament, so that the youth won faith, entered the Order, and in due time became an arahant. He dwelt in Kosala, and when Ajātasattu sent men to murder him, he taught them and converted them, so that they, too, joined the Order. And he preached to them thus :

In morals² 'tis that ye should train yourselves
Here on this earth, in morals practised well.

¹ Cf. CCXXVII., CCXL.; also *Vinaya Texts*, iii. 241 f.

² I was tempted to retain the pretty word *sīla* for our more cumbrous 'morality,' etc. 'Virtue' is more elegant, but a little vague. *Sīla* is moral *habit*, habitual good, or moral conduct—the conduct of one who does not hurt or rob living things, is sexually straight, truthful, and gentle of speech, and sober as to drink. That is all. Such conduct is only the essential basis of the higher life. The sermon is addressed to hired assassins, not to bhikkhus.

For moral culture well applied doth bring
 Near to our reach success of every kind.¹ (608)
 Let the wise man protect his morals well,
 Who doth to threefold happiness aspire :
 A good name and the gain of this world's goods
 And, when this life is o'er, the joys of heaven. (609)
 The moral man, restrained, wins many friends ;
 Th' immoral, working mischief, loseth friends. (610)
 Dispraise and ill-fame wins th' immoral man ;
 Aye wins the good man fame, approval, praise. (611)
 Nothing there is of spiritual worth
 But hath the moral habit as its base,
 Its matrix and its vanguard and its source ;
 Make ye therefore your morals wholly pure. (612)
 Morals do give the tether and the term,
 Light and delight affording to the heart ;²
 The strand whence all th' enlightened put to sea ;³
 Make ye therefore your morals wholly pure. (613)
 No force is there like unto moral force ;
 Weapon supreme the moral habit is ;
 Chief decoration is the moral life ;
 Wondrous invulnerable coat of mail.⁴ (614)
 A mighty causeway is morality ;
 A peerless fragrance, sov'reign frankincense,
 Wherewith we safely travel far and wide.⁵ (615)
 Good morals are the best viaticum,⁶
 Sov'reign munitions [for life's pilgrimage],
 Good morals are a peerless talisman,
 Wherewith we safely travel far and wide.⁷ (616)

¹ Success as man, as god, or in Nibbāna (Commentary).

² *Abhibhāsanaṃ* means either; the Commentary reads the latter meaning.

³ 'In fording the great river (or sea) of Nibbāna' (Commentary).

⁴ The Commentary maintains that *abbhutaṃ*, wondrous, means *abhejjaṃ*, unbreakable.

⁵ Lit., from one quarter (of the compass) to another, so acceptable to all men are virtuous qualities.

⁶ *Sambalaṃ* is illustrated by the *puṭabhattaṃ*, or leaf-wrapped pudding taken by a traveller.

⁷ See note 5.

The evil-minded man¹ wins blame on earth,
 And in the after-life a woeful doom;
 A fool no matter where hath sorry cheer,
 Not firmly planted on morality. (617)
 The man of virtuous mind wins fame on earth,
 And in the after-life the radiant realms.
 No matter where, the brave are of good cheer,
 Their hearts well stablished in morality. (618)
 Chief here below is morals, but the man
 Of wisdom is supreme; 'mong gods and men
 He doth prevail who is both good and wise.² (619)

CCXLII

Sunīta.

Reborn in this Buddha-age as one of a family of flower-scavengers,³ he earned his living as a road-sweeper, not making enough to still his hunger. Now in the first watch of the night the Exalted One, attaining that mood of great pity so largely practised by Buddhas, surveyed the world. And he marked the conditions of arahantship in the heart of Sunīta, shining like a lamp within a jar. And when the night paled into dawn he rose and dressed, and with bowl and robe, followed by his bhikkhu train, walked to Rājagaha for alms, and sought the street where Sunīta was cleaning. Now Sunīta was collecting scraps, rubbish, and so on into heaps, and filling therewith the baskets he carried on a yoke. And when he saw the Master and his train approaching, his heart was filled with joy and awe. Finding no place to hide in on the road, he placed his yoke

¹ *Dummano* and its opposite are usually rendered 'gloomy' and 'cheerful,' but the context demands an ethical rendering. The Commentary paraphrases by *pāpadhammo*, etc., and *kalyāṇadhammo*.

² =verse 70.

³ *I.e.*, removers of cut flowers, wreaths, etc., thrown aside. This was a 'low' hereditary trade.

in a bend of the wall, and stood as if stuck to the wall saluting with clasped hands. Then the Master, when he had come near, spoke to him in voice divinely sweet, saying: 'Sunīta! what to you is that wretched mode of living? Can you endure to leave the world?' And Sunīta, experiencing the rapture of one who has been sprinkled by ambrosia, said: 'If even such as I, Exalted One, may in this life take orders, why should I not? May the Exalted One suffer me to come forth.' Then the Master said: 'COME, BHĪKKHU!' And he, by that word receiving sanction and ordination, was by magic power invested with bowl and robes. The Master, leading him to the Vihāra, taught him an exercise, and he won first the eight attainments¹ and fivefold abhiññā; then developing insight, the sixth. And Sakka and the Brahmā gods came and did homage to him, as it is written:

*Those deities seven hundred, glorious,
Brahmā's and Indra's following drew nigh
And gladly paid Sunīta homage due,
As high-bred victor over age and death.²*

The Exalted One saw him surrounded by gods, and smiled and commended him, teaching the Norm by the verse:

'By discipline of holy life.' . . .³

Now many bhikkhus, desirous of raising their 'lion's roar,' asked Sunīta: 'From what family did you come forth? Or why did you leave the world? And how did

¹ Cf. *Bud. Pay.*, p. 346, n. 3; *Compendium*, p. 133, n. 3 (read part IX., § 11, for XI., § 12. The five Jhānas are often taken as four). The sixth abhiññā is abolition of the Āsavas = arahantship.

² Cf. *Sisters*, p. 146, verse 365. These lines are not quoted as from the *Apadāna*. The spiritual breeding, transmitted from the past, is doubtless emphasized in æsthetic and ethical contrast with the sordid circumstances of his last span of life.

³ Verse 631.

you penetrate the truths?' Then Sunita told them the whole matter thus :

Humble the clan wherein I took my birth.
 And poor was I and scanty was my lot ;
 Mean task was mine, a scavenger of flowers. (620)
 One for whom no man cared, despised, abused,
 My mind I humbled and I bent the head
 In deference to a goodly tale of folk. (621)
 And then I saw the All-Enlightened come,
 Begirt and followed by his bhikkhu-train,
 Great Champion ent'ring Magadha's chief
 town. (622)

I laid aside my baskets and my yoke,
 And came where I might due obeisance make,
 And of his lovingkindness just for me,
 The Chief of men halted upon his way. (623)
 Low at his feet I bent, then standing by,
 I begged the Master's leave to join the Rule
 And follow him, of every creature Chief. (624)
 Then he whose tender mercy watcheth all
 The world, the Master pitiful and kind,
 Gave me my answer: COME, BHIKKHU! he said.
 Thereby to me was ordination given.¹ (625)

Lo! I alone in forest depths abode,
 With zeal unfaltering wrought the Master's word,
 Even the counsels of the Conqueror. (626)
 While passed the first watch of the night there
 rose

Long memories of the bygone line of lives.
 While passed the middle watch, the heav'nly eye,
 Purview celestial, was clarified.
 While passed the last watch of the night, I burst
 Asunder all the gloom of ignorance.² (627)

¹ Cf. above, Bhadda, CCXXVI. ; *Sisters*, verse 109

² Nearly identical with *Sisters*, verses 172, 173.

Then as the night wore down at dawn
 And rose the sun, came Indra and Brahmā,
 Yielding me homage with their clasped hands: (628)
 Hail unto thee, thou nobly born of men!
 Hail unto thee, thou highest among men!
 Perished for thee are all th' intoxicants;
 And thou art worthy, noble sir, of gifts. (629)

The Master, seeing me by troop of gods
 Begirt and followed, thereupon a smile
 Revealing, by this utterance made response: (630)
 'By discipline of holy life, restraint
 And mastery of self: hereby a man
 Is holy; this is holiness supreme!'¹ (631)

¹ *I.e.*, says the Commentary, supreme brahminhood (*brahmaññāy*), not caste and the like, and quotes *Dhammapāḍa*, verses 58, 59:

*'As on a rubbish-heap on highway cast
 A lily there may grow, fragrant and sweet,
 So among rubbish-creatures, worldlings blind
 By insight shines the Very Buddha's child.'*

'Holy life,' 'holy,' 'holiness,' are in the Pali *brahmacariyay*, *brāhmaṇo*, *brāhmaṇay*.

Celestial tribute evokes a smile from a great Thera in Ps. CCLXI., verse 1086. One is tempted to think it was because of the humorous element in the situation—the man become as god—and not from complacency alone.

CANTO XIII

POEMS OF THIRTEEN VERSES

CCXLIII

Soṇa-Koḷivisa.

HE got rebirth, in the lifetime of our Exalted One, at the city of Campā, in the family of a distinguished councillor. From the time when his birth was expected, his father's great wealth increased even more, and on his birthday the whole town kept festival. Now because of his generosity in a previous birth to a Silent Buddha, his body was as fine gold and most delicately soft, wherefore he was named Soṇa (golden). On the soles of his feet and the palms of his hand grew fine down of golden colour, and he was reared in luxury, in three mansions suited to each of the three seasons.¹

Now when our Master had attained omniscience and begun rolling the wheel of the Norm, and was staying at Rājagaha, King Bimbisāra sent for Soṇa. He, having arrived with a great company of fellow-townsmen, heard the Master teach the Norm, and, winning faith, obtained his parents' consent to enter the Order. He received a subject of study from the Master, but was unable to concentrate, owing to his maintaining intercourse with people while he stayed in Cool Wood. And he thought: 'My body is too delicately reared to arrive happily at happiness.'² A

¹ This episode and the following occur in *Vinaya Texts*, ii. 1 ff. Koḷivisa, his family name, distinguishes him from the other Sonas (CLVII., CCVIII.).

² Cf. CLXX., verse 220.

recluse's duties involve bodily fatigues.' So he disregarded the painful sores on his feet got from pacing up and down, and strove his utmost, but was unable to win. And he thought: 'I am not able to create¹ either path or fruit. Of what use is the religious life to me? I will go back to lower things and work merit.' Then the Master discerned, and saved him by the lesson on the Parable of the Lute,² showing him how to temper energy with calm. Thus corrected, he went to Vulture's Peak, and in due course won arahantship. Reflecting on his achievement, he thus declared his aññā :

Who once in Anga's realm was passing rich,
A squire to Anga's king,³ lo! he to-day
Is of fair wealth in spiritual things.
Yea, past all ill hath Sona won his way. (632)

Five cut thou off; Five leave behind, and Five
beyond these cultivate!
He who the Fivefold Bond transcends—a Brother
Flood-crossed is he called.⁴ (633)

Seest thou a Brother with a rush-like mind,
[Stuck-up and empty],⁵ trifler, keen to taste
External things? Never will he attain
Fulness of growth within the moral code,
In mental training, or in insight's grasp.⁶ (634)

¹ *Nibbattetuy*.

² *Op. cit.*, p. 8, *Ang.* iii., 374 ff. He was to cultivate a just mean in effort, like a well-strung lute.

³ Bimbisāra was therefore King of both Anga and Magadha. *Cf. op. cit.*, I, n. 2. On 'squire,' *paddhagu*, *paṭagu*, *cf. Sutta Nipāta*, verse 1094, 'comrade.'

⁴ = XV. See note there.

⁵ *Ummato* is thus derived by Buddhists. *Cf. s.v.* Childers' Dictionary. The Commentary has the phrase there quoted: 'bearing aloft the reed of pride.' The etymology is probably exegetical only; but it expresses what the word means for a Buddhist—and that is all that matters here.

⁶ The three trainings. *Cf. my Buddhism*, chap. viii.

For such neglect that which they have to do,
 But what should not be done they bring to pass.
 In these conceited, desultory minds
 Grow [the rank weeds of] the intoxicants. (635)
 In whom the constant governance of sense
 Is well and earnestly begun, the things
 That should be left undone *they* practise not ;
 Ever what should be done they bring to pass.
 For them who live mindful and self-possessed,
 The intoxicants wane utterly away. (636)

In the straight Path, the Path that is declared,
 See that ye walk, nor turn to right or left.
 Let each himself admonish and incite ;
 Let each himself unto Nibbāna bring! (637)

When overtaxed and strained my energies,
 The Master—can the world reveal his peer?—
 Made me the parable about the lute,
 And thus the Man who Sees taught me the
 Norm. (638)

And I who heard his blessed word abide
 Fain only and alway to do his will.¹
 Calm I evolved and practised, equipoise,²
 That so to highest Good I might attain.
 And now the Threefold Wisdom have I won,
 And all the Buddha's ordinance is done. (639)

He who hath compassed yielding up the world,
 And hath attained detachment of the mind,³
 Who hath achieved conquest of enmity,
 And grasping rooted out that bringeth birth, (640)
 And death of craving hath attained and all
 That doth bewilder and obscure the mind,

¹ Cf. verse 561; *Sisters*, LIX. ff.

² The MSS. read here some *samathay*, some *samatay*. The Cy. exploits both, and so does the translation.

³ These lines, to the end, occur verbatim in *Vinaya Texts*, loc. cit. and in *Anguttara* iii., 378.

And of sensations marked the genesis :—
 His heart is set at perfect liberty. (641)
 For such a Brother rightly freed, whose heart
 Hath peace, there is no mounting up of deeds,
 Nor yet remaineth aught for him to do. (642)
 Like to a rock that is a monolith,¹
 And trembleth never in the windy blast,
 So all the world of sights and tastes and sounds,
 Odours and tangibles, yea, things desired, (643)
 And undesirable can ne'er excite
 A man like him. His mind stands firm, detached,
 And of all that² he notes the passing hence. (644)

¹ *Dhammapada*, verse 81.

² *Assa* for *Tassa*. The Cy. paraphrases by *ārammanadhammassa*
 . . . *khare bhijjanasabhāvaṃ*.

CANTO XIV

POEMS OF FOURTEEN VERSES

CCXLIV

Revata.

THIS Thera's verse has already been recorded in the first Canto,¹ where is incorporated the admonition to his sisters' sons to be mindful. Here are incorporated the verses he published during his life in the Order. This is the point of them: When he had won arahantship, he went from time to time with the great Theras, Sāriputta and the rest, to visit the Master, and after staying for a while, returned to the Acacia Wood, dwelling in the bliss of fruition won and in the Sublime Moods.² And thus he continued till he was an aged man. Going thus one day to visit the Buddha, he stayed not far from Sāvattthī in a forest. Now the police came round on the track of thieves. The thieves running by the Thera dropped their booty near him and ran. And the police, running up, arrested the Thera, dragged him before the king, and said: 'This, sire, is the thief!' The king³ had him released, and asked him: 'Has your reverence committed this robbery or not?' Then the Thera, who had never from his birth done anything of the sort, taught the Norm, by way of showing his incapacity for such an act, in these verses:

¹ XLII. Revata is a brother of Sāriputta, and hence a brother of Upasena (CCXXXVIII.) and of Cunda (CXXXI.). The summary reference is in Dhammapāla's own words. ² See verse 286, *n.*

³ Pasenādi, King of Kosāla, was a warm lay-adherent, and was alive in the Buddha's last years (*Majjh.*, ii. 124). Cf. the similar episode, with a very different judge, on p. 109.

Since I went forth from home to homeless life,
 Ne'er have I harboured conscious wish or plan
 Un-Ariyan or linked with enmity. (645)
 Ne'er mine the quest, all this long interval;—
 'Let's smite our fellow-creatures, let us slay,
 Let them be brought to pain and misery.'¹ (646)

Nay, love I do avow, made infinite,
 Well trained, by orderly progression grown,
 Even as by the Buddha it is taught. (647)
 With all am I a friend, comrade to all,
 And to all creatures kind and merciful;
 A heart of amity I cultivate,
 And ever in good will is my delight. (648)
 A heart that cannot drift or fluctuate
 I make my joy; the sentiments sublime
 That evil men do shun I cultivate. (649)

Whoso hath won to stage of ecstasy,²
 Beyond attention's range of flitting sense,
 He, follower of the Enlightened One Supreme,
 To Ariyan silence straightway doth attain.³ (650)
 E'en as a mountain crag unshaken stands
 Sure-based, a Brother with illusions gone
 Like very mountain stands unwavering.⁴ (651)

The man of blameless life, who ever seeks
 For what is pure, doth deem some trifling fault,
 That is no heavier than the tip of hair,
 Weighty as [burden of the gravid] cloud. (652)
 E'en as a border city guarded well
 Within, without, so guard ye well yourselves.
 See that the MOMENT pass not vainly by.⁵ (653)

¹ Cf. XLVIII.; CCXL., verse 603.

² = verses 999 ff. in his brother's poem.

³ Namely, in the second stage of Jhāna (Commentary). The Commentary cites *Majjh. Nik.*, i. 161.⁴ Cf. *Saṃy. Nik.*, ii. 273.

⁴ See CXLVI. and preceding Ps., verse 643.

⁵ Cf. verses 231, 403, and *Sisters*, verse 5, and *note*. Here the Com-

With thought¹ of death I dally not, nor yet
 Delight in living. I await the hour
 Like any hireling who hath done his task. (654)
 With thought of death I dally not, nor yet
 Delight in living. I await the hour
 With mind discerning and with heedfulness. (655)
 The Master hath my fealty and love,
 And all the Buddha's bidding hath been done.
 Low have I laid the heavy load I bore,
 Cause for rebirth is found in me no more. (656)
 The Good for which I bade the world farewell,
 And left the home to lead the homeless life,
 That highest Good have I accomplished,
 And every bond and fetter is destroyed. (657)
 Work out your good with zeal and earnestness!
 This is my [last] commandment unto you.²
 For lo! now shall I wholly pass away,
 To me comes absolute enfranchisement.³ (658)

CCXLV

Godatta.

Reborn in this Buddha-age at Sāvattihī, in a family of caravan-leaders, he was named Godatta. After his father's death he arranged his estate, and taking 500 carts full of wares travelled about, maintaining himself by trading. One day an ox fell on the road while drawing its cart, and his men could not raise it, so he himself went and smote

mentary pertinently adds being born in the 'Middle Country' (p. 107) to the great 'conjuncture.'

¹ = verses 606, 607, 604, 605.

² Cf. the Buddha's last words (*Dialogues*, ii. 173), and Sāriputta's, below, verse 1017.

³ The Chronicle relates that he then and there passed away—lit., 'became extinct'—like a flame going out. There is no 'passing hence' in the Pali term *parinibbissay*, as originally conceived.

it severely. Then the ox, incensed at his ruthlessness, assumed a human voice and said: 'Godatta, this long time have I unreservedly given my strength to draw your burdens, but to-day when I was unable and fell, you hurt me badly. Well then! wherever henceforth you are reborn, may I be there as your enemy able to hurt *you*!' Godatta was thrilled at hearing this, and thought: 'What do I in this way of life who have thus hurt living things?' And he divested himself of all his property, and took orders under a certain great Thera, in due course attaining arahantship.

Now one day as he was abiding in the bliss of fruition, he discoursed to Ariyan groups, both lay and religious, on worldly wisdom:¹

E'en as the mettled brute of noble breed,
Yoked to his load, drawing his load along,
Though worn by burden past his powers, [unfair],
Breaks not away, revolting from his bonds, (659)
So they in whom, as water in the sea,
Wisdom abounds, despise not other men;
This among creatures is the Ariyan rule.² (660)
Living in time, come 'neath the power of time;
Subject to dread concerning future life,³
Men go their ways to pain and misery,
Yea, here below the sons of men do mourn. (661)
Elated by some pleasant hap, by ill
Depressed, the fools are smitten to and fro,⁴
Who nothing as it really is can see. (662)
But they who can escape the seamstress fell,⁵
'Twixt pain and pleasure holding Middle Way,

¹ *Lokadhammā*.

² It is interesting to contrast the protest of the Indian ox with that of the Hebrew ass of Balak. According to the Commentary, the gist of the 'Ariyan rule' is the sporting maxim that, whether we do or do not congratulate ourselves on our successes, we are not to belittle (*avambhanay*) others when we fail. Herein, in either case, rich wisdom makes a man happy.

³ More literally, subject to becoming and not becoming.

⁴ Cf. CII.

⁵ *I.e.*, craving (*taṇhā*), who sews life on to life (*Bud. Psy.*, p. 278).

They stand as any pillar at the gate,
 Neither elated they, nor yet depressed. (663)
 For not to gain or loss, to honour, fame,
 To praise or blame, to pleasure or to pain—(664)
 Where'er it be—do they take hold and cling,
 No more than drop of dew to lotus-leaf.
 Hale and serene are heroes everywhere,
 And everywhere unconquered [bound to win].¹ (665)

Of him who rightly seeks and nought doth gain,
 And him who gains but seeketh wrongfully,
 Better is he who rightly sought and lost
 Than he who gained by methods that were
 wrong. (666)

Of them who have repute, but scanty dower
 Of wit, and them who know, but lack repute,
 Better the wise men who do lack repute
 Than great repute and men of little wit. (667)
 Of praises by the unintelligent,
 And blame and criticism by the wise,
 Better the censure of th' intelligent
 Than are the commendations of a fool. (668)
 The pleasure born of sensuous desire,
 The pain that comes from life detached, austere,
 Better the pain that comes from life austere
 Than pleasure born of sensuous desire. (669)
 To live by wrong; for doing right to die,
 Better 'twere thus to die than so to live. (670)
 They who have put off sense-desire and wrath,
 Peace in their heart regarding life to come,²
 They walk the world from lust and craving free;
 Likes and dislikes are not for such as these. (671)
 The factors of enlightenment, the powers,
 These have they studied and the forces too.
 So winning perfect peace, as fires extinct,
 They wholly pass away, sane and immune. (672)

¹ This last (*metri causâ*) from the Commentary: *anabhibhavanīyato*.

² See ver. 661, n. 3.

CANTO XV

POEMS OF SIXTEEN VERSES

CCXLVI

Añña-Kondañña.

REBORN before our Exalted One, in the village of Donavatthu, not far from Kapilavatthu, in a very wealthy brahmin family, he came to be called by his family name, Kondañña. When grown up he knew the three Vedas, and excelled in runes concerning marks.¹ Now when our Bodhisat was born, he was among the eight brahmins sent for to prognosticate. And though he was quite a novice, he saw the marks of the Great Man on the infant, and said: 'Verily this one will be a Buddha!' So he lived, awaiting the Great Being's renunciation. When this happened in the Bodhisat's twenty-ninth year, Kondañña heard of it, and left the world with four other sons of mark-interpreting brahmins, Vappa² and others, and for six years dwelt at Uruvelā, near the Bodhisat, during the latter's great struggle. Then when the Bodhisat ceased to fast, they were disgusted, and went to Isipatana. There the BUDDHA followed them, and preached his Wheel sermon, whereby

¹ *Dialogues*, i. 17, n. 2. On the prophecy, see a fuller version in *Buddhist Birth Stories*, p. 72 f.

² See above, LXI.

Kondañña and myriads of Brahmā angels won the fruition of the first path. And on the fifth day, through the sermon on 'No Sign of any Soul,' Kondañña realized arahantship. Him the Master, later on, in conclave at the great Jeta Grove Vihāra, ranked chief among those bhikkhus who were of long standing in the Order.¹ And on one occasion Kondañña's sermon on the Four Truths—a discourse bearing the impress of the three signs, dealing with non-substantiality, varied by divers methods, based on Nibbāna, and delivered with the Buddha's own fluency—so impressed Sakka the god that he uttered this verse :

Hearing thy doctrine's mighty properties,
Lo ! I thereby am more than satisfied.
Most passionless and pure the Norm thus taught,
From every form of grasping wholly free.² (673)

On another occasion the Thera, seeing how the minds of certain worldlings were mastered by wrong ideas, delivered himself on this wise :

Many the motley pictures in the world,
Enjoyed within this earth's circumference,
Inciting, I do note, man's purposes,
Fair-seeming hopes, and linked with fierce desire. (674)

As dust by wind upchurned the rain-cloud lays,
So are those purposes composed and quenched,
When he by wisdom doth discern and see. (675)

When he by wisdom doth discern and see :
'IMPERMANENT IS EVERYTHING IN LIFE,'
Then he at all this suffering feels disgust.
Lo ! herein lies the way to purity. (676)

¹ *Ang.*, i. 26. For the Buddha's sermon, see *Vinaya Texts*, i. 100 f.

² *Anupādāya*, paraphrased by *agahetvā vimuttisādhanaṇasena pavattattā*.

When he by wisdom doth discern and see,
 That 'EVERYTHING IN LIFE IS BOUND TO ILL'...¹ (677)
 That 'EVERYTHING IN LIFE IS VOID OF SOUL,'
 Then he at all this suffering feels disgust.
 Lo! herein lies the way to purity. (678)

Thereupon he showed that he had himself attained this insight, confessing aññā, and saying :

Brother Kondañña, wakened by the Wake:—
 Lo! he hath passed with vigour out and on;
 Sloughed off hath he the dyings and the births,
 Wholly accomplishing the life sublime. (679)
 And be it 'flood' or 'snare' or 'stumbling-
 stone,'
 Or be it 'mountain' hard to rive in twain,²
 The net, the stumbling-stone I've hacked away,
 And cloven is the rock so hard to break,
 And crossed the flood. Rapt in ecstatic thought
 I dwell, from bondage unto evil freed. (680)

Now one day the Thera rebuked a bhikkhu, who had fallen into bad habits through unworthy friendships, and admonished him, saying :

A bhikkhu of distraught, unsteady mind,
 Who doth associate with vicious friends,
 In the great flood [of constant living] falls
 Headlong and drowning sinks beneath its
 waves. (681)
 But who, with concentrated, steady mind,
 Discreet and self-restrained in heart and sense,
 Doth wisely join himself to virtuous friends,
 His it may be to put an end to Ill. (682)

¹ Here repeat the two preceding lines. Cf. *Dhammapada*, verses 277-279.

² All metaphors from the Suttas—e.g., *Dīgha Nik.*, iii. 230; *Saṃy. Nik.*, i. 105 f.; i. 27; *Majjh. Nik.*, iii. 130.

Lo! here¹ a man with worn and pallid frame;
 Like knotted stems of cane his joints, and sharp
 Th' emaciated network of his veins;
 In food and drink austere temperate,
 His spirit neither crushed nor desolate. (683)
 In the great forest, in the mighty woods,
 Touched though I be by gadfly and by gnat,
 I yet would roam, like warrior-elephant,
 In van of battle, mindful, vigilant. (684)

With thought² of death I dally not, nor yet
 Delight in living. I await the hour
 Like any hireling who hath done his task. (685)
 With thought of death I dally not, nor yet
 Delight in living. I await the hour
 With mind discerning and with heedfulness. (686)

The Master hath my fealty and love,
 And all the Buddha's bidding hath been done.
 Low have I laid the heavy load I bore,
 Cause for rebirth is found in me no more. (687)
 The Good³ for which I bade the world farewell,
 And left the home to lead the homeless life,
 That highest Good have I accomplished.
 What need have I as cenobite to dwell? (688)

CCXLVII

Udāyin.

Reborn in this Buddha-age at Kapilavatthu in a brahmin family, he saw the power and majesty of the Buddha when

¹ = CLXXVIII. This to enjoin the hermit-life on the erring one (Commentary).

² = verses 606 *f.*, 654 *f.*; 604 and 655.

³ *Cf.* verse 605. The Commentary adds that he went and dwelt twenty-two years at the Chaddanta Lake before he passed away, only visiting the Buddha shortly before that event to announce his assurance of it.

he visited his family, believed in him, entered the Order, and in due course became an arahant. Now there are these three Theras named Udāyin: the minister's son, Kāḷudāyin, recorded above,¹ this brahmin, and Udāyin the Great.² This one, when the Sutta of the Elephant Parable had been taught on the occasion when Seta, King Pasenadi's elephant, was publicly admired,³ was stirred to enthusiasm at thought of the Buddha, and thinking: 'These people admire a mere animal. Come now, I will proclaim the virtues of that great and wondrous Elephant, the Buddha!' he uttered these verses:

Buddha the Wake, the son of man,
 Self-tamed, by inward vision rapt,
 Bearing himself by ways sublime,
 Glad in tranquillity of heart; (689)
 To whom men honour pay as one
 Who hath transcended all we know;⁴
 To whom gods also honour yield:—
 So I, an arahant, have heard— (690)
 From jungle to Nibbāna come,⁵
 With every fetter left behind,
 Glad in renouncing worldly joys,
 Extracted like fine gold from ore, (691)
 Like elephant superb is he,
 On wooded heights in Himalay:—
 Lo, him behold! Nāga superb—

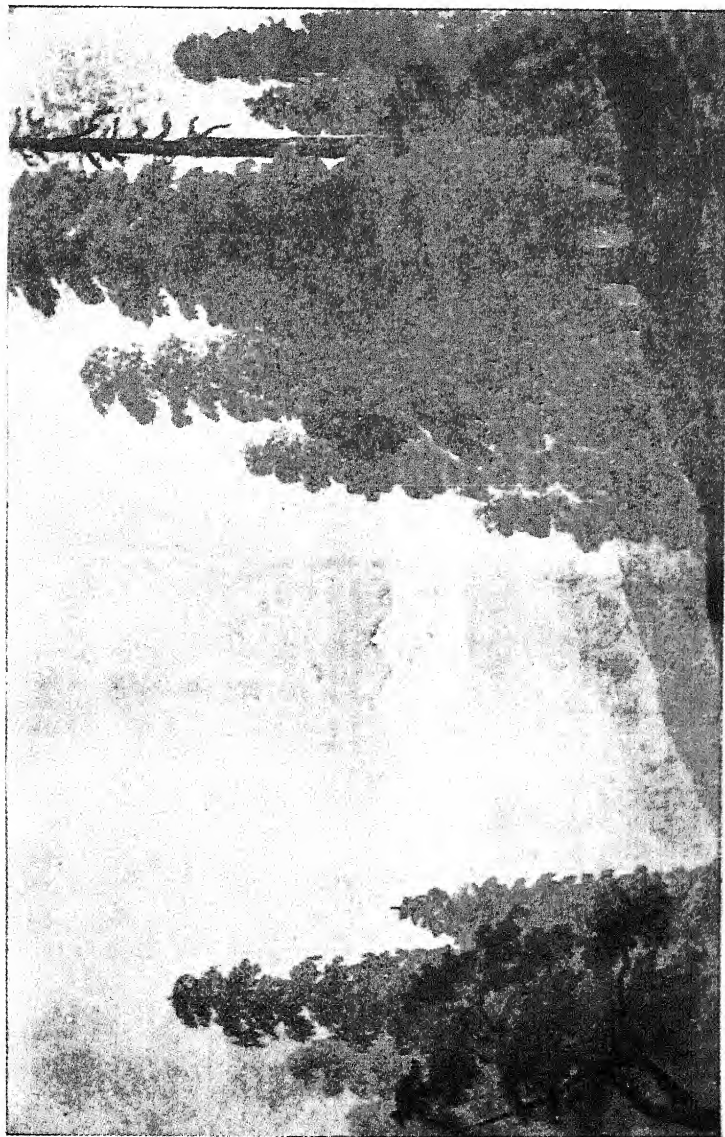
¹ See CCXXXIII.

² It is not easy to elicit from the canonical episodes mentioning āyasmā Udāyi, which is the last named. Such a personage frequently appears, getting into trouble in the Vinaya, conversing with the Buddha and apostles in the Suttas, but never called 'Great,' or doing anything to merit the title. Conceivably he lived nearer the Commentator's time.

³ See *Ang. Nik.*, iii. 345 f., where the psalm is also given. Translated by E. Hardy, *Buddha*, 1903, p. 51.

⁴ *Dhammā*—i.e., things as cognizable.

⁵ *Vanā nib-bānam āgataṃ*; the word-play cannot be reproduced. See *Compendium*, p. 168.



'On wooded heights in Hindlay.'

From Selkirk's *Bad Geography*, Oxford, Clarendon Press, 1893.

For, sure, of all we 'Nāga' name,
 (Serpent or elephant or man)
 Supremely true that name for him— (692)
 This Nāga will I praise to you,
 For he 'no sin'—*na āgun*—doth.¹
 Mercifulness, sobriety:²
 These be two of the Nāga's feet; (693)
 Intelligence and mindfulness:
 Other two feet of this Elephant.
 The Nāga's trunk is confidence;
 His white tusks, equanimity; (694)
 His throat awareness,³ and his head
 Is insight; testing touch of trunk
 Is weighing wisely good and bad;
 Shrine of the Norm his viscera;
 Detachment is the tail of him. (695)
 So musing rapt, and breathing bliss,⁴
 Composed in body and in mind,
 Composed, this Nāga, when he walks,
 Composed, this Nāga, when he stands, (696)
 Composed, this Nāga, lying down,
 And eke composed while he sits;
 Self-governed whatsoe'er he doth:
 This is the Nāga's perfect way. (697)
 Blameless in all that he enjoys,
 Enjoying naught that calls for blame,
 Hath he but gotten food and gear,
 From store laid up he doth refrain. (698)

¹ Nāga, whatever its real, not (as here) exegetical, derivation, meant a fairy, daimôn, or mysterious being. The serpent was as mysterious for the Indian as for Cretan and Greek. So was the elephant. So was the saint. The bracketed line is from the Commentary. Cf. *Sutta-Nipāta*, verse 522.

² On sobriety (*soraccay*; Commentary = *sīlay*), see *Bud. Psy.*, p. 849. The other two feet are, in *Ang. Nik.*, called 'austerity' (*tapo*) and 'holy life.'

³ *Sati*, 'mindfulness,' above, is also *sati*.

⁴ Lit., 'delighting in inhaling,' a word meaning also comfort—namely, of Nibbāna (Commentary).

Whether the tie be coarse or fine,
 Bonds of all kinds he knaps in twain;
 He goeth wheresoe'er he will,
 Nor careth wheresoe'er he goes. (699)
 As lotus born within a lake,
 By water nowise is defiled,
 But groweth fragrant, beautiful, (700)
 So is the Buddha in this world,
 Born in the world and dwelling there,
 But by the world nowise defiled,
 E'en as the lily by the lake. (701)
 A mighty fire that's spent itself,
 And hath no fuel dieth down,
 And of the smouldering ashes men
 Do say 'That fire is now extinct.'¹ (702)
 Lo! here's a parable the wise
 Have taught to make their meaning known.
 Great Nāgas, they will understand
 The Nāga, by that Nāga taught: (703)
 With passion gone, and hatred gone,
 And dulness gone, sane and immune,
 This Nāga yielding up his life,
 Will clean 'go out,' sane and immune. (704)

¹ *Nibbuto*.

(POEMS OF SIXTEEN, SEVENTEEN, EIGHTEEN,
NINETEEN VERSES DESUNT)

CANTO XVI

POEMS OF TWENTY VERSES

CCXLVIII

Adhimutta.

REBORN in this Buddha-age as the sister's son of the Thera Sankicca,¹ he left the world under his uncle's tuition, and while only a novice, won arahantship. And dwelling in the bliss of fruition, he wished for full ordination, and went home to ask his mother's leave. Now as he went, he fell in with highwaymen on the look-out for an offering to their deity, and they seized on him as a suitable sacrifice. He, thus assailed, stood undaunted and without blenching. Then the robber-chief was amazed, and commended him, saying :

Of all the lot whom we, for god² or pelf,
Have smitten in our time, there's not been one
But hath shown fear, trembled and clamoured
sore. (705)

But thou, who'rt not affrighted, nay, whose face
Shows brighter bloom,³ why dost thou not lament,
When such a fearsome peril threatens thee? (706)

¹ See CCXL.

² Lit., 'for sacrifice.'

³ Adhimutta was a young novice.

ADHIMUTTA:

No misery of mind, O chief, is there
 For him who hath no wants. All fear have I
 Transcended, since the Fetters were destroyed. (707)
 By death of that which leadeth to rebirth,¹
 The truths are seen e'en as they really are,
 And hence in death there lies no fear for me,
 'Tis as a laying down the load I bore. (708)
 Well have I lived the holy life, and well
 Made progress in the Ariyan Path; no fear
 There lies in death, who puts an end to ills.² (709)
 Void of delight the forms of birth appear,³
 Like drinking poison one has thrown away. (710)
 He who hath passed beyond, from grasping free,
 Whose task is done, sane and immune, is glad,
 Not sorry, when the term of lives is reached,
 As one who from the slaughter-house escapes. (711)
 He who the ideal order⁴ hath attained,
 All the world over seeking nought to own,
 As one who from a burning house escapes,
 When death is drawing nigh he grieveth not. (712)
 All things soever which have come to be,
 And all rebirth wherever it is got,
 Nowhere therein is personal design:—⁵
 So hath the mighty Sage declared to us. (713)

¹ *Bhavanetti*—i.e., *taṇhā*.

² Lit., diseases. Cf. Tennyson's *Elaine*:

'And sweet is death who puts an end to pain.'

³ That 'life is not worth living,' which is Dr. Neumann's rendering, seems to me scarcely sound Buddhism. Life can yield arahantship—the thing supremely worth having, the crown of all previous upward effort. 'Rebecomings are unsatisfying'; '*nirassāda bhava*' is the literal rendering of the text. We need to leave our own 'saws' behind in getting at the Buddhist standpoint.

⁴ *Dhammatayuttamay*—i.e., 'the nature of the Norm; in, and because of, completed arahantship' (Commentary).

⁵ *Na-issaray*—lit., that which has no lord or ruler; *issara* is used for a personal creator.

And he who knows that things are even so,
 As by the Buddha it is taught, no more
 Would he take hold of any form of birth
 Than he would grasp a red-hot iron ball. (714)
 Comes not to me the thought: 'Tis I have been,'
 Nor comes the thought: 'What shall I next become?'
 Thoughts, deeds and words are no persisting [soul],
 Therefore what ground for lamentations here?¹ (715)
 To him who seeth, as it really is,
 The pure and simple² causal rise of things,
 The pure and simple sequence of our acts:—
 To such an one can come no fear, O chief. (716)
 That all this world is like the forest grass
 And brushwood [no man's property]:—when one
 By wisdom seeth this, finds naught that's 'Mine,'
 Thinking: 'tis not for me; he grieveth not.³ (717)
 This body irketh me; no seeker I
 To live. This mortal frame will broken be,
 And ne'er another from it be reborn. (718)
 Your business with my body, come, that do
 E'en as ye will; and not on that account
 Will hatred or affection rise in me. (719)

The young men marvelled at his words, and thrilled
 With awe, casting away their knives they said; (720)
 What are your honour's practices,⁴ or who
 Is teacher to you? Of whose Ordinance
 A member, have you gained this grieflessness? (721)

ADHIMUTTA :

My teacher is the Conqueror knowing all
 And seeing all, the Master infinite
 In pity, all the world's Physician, He. (722)

¹ Lit., 'will pass away.' 'Soul' is supplied from the Commentary.

² *Suddha*, pure, unmixed—i.e., with *attā*; phenomenal process only: *dharmamattappavatti* (Commentary).

³ = *Sutta-Nipāta*, verse 951.

⁴ *Tapas* : religious austerities or magic (Commentary).

And He it is by whom these truths are taught,
 Norm to Nibbāna leading, unsurpassed.
 Within His Rule I've won this grieflessness. (723)

Now when the robbers heard the well-spoken utterance
 of the sage,
 They laid aside their knives, their arms, and some
 forsook that trade,
 And some besought that they might leave the world
 for holy life. (724)
 They leaving thus, within the Buddha's welcome Rule¹
 grew wise,
 The seven Factors practising and eke the Forces
 five,
 Trained in the Powers, with hearts elate, happy they
 reached the Goal. (725)

CCXLIX

Pārāpariya.

Reborn in this Buddha-age at Sāvattthī as the son of a certain very eminent brahmin, he was called, when adult, after his family name Pārāpara, 'the Pārāpariya' (Pārā-parite).² Well educated in brahmin lore and accomplishments, he went one day into the Jeta Grove Vihāra, at the Master's preaching hour, and took his seat at the fringe of the assembly. The Master, contemplating his character,

¹ Lit., the rule of the Welcome (*su-gata*), a title often used for the Buddha. For Factors, Forces, and Powers, see *Compendium*, p. 180, called factors, powers, faculties, respectively. 'Reached the Goal'—lit., 'touched (attained) the state of Nibbāna, the unconditioned.' The Commentary adds that the youthful saint went imperturbably on his way, obtained his mother's consent to enter the Order, and was ordained by his uncle. On verse 722 Dhammapāla refers to his own Commentary on the *Iti-vuttaka*.

² Connected with, perhaps, but not identical with, the Pārāpariya of CXVI. of the Rājagaha Pārāparas. This one is the Pārāpariya of CCLVII.

taught the Sutta, called 'Practice of Faculties,'¹ whereupon Pārāpariya found faith and entered the Order. After learning the Sutta by heart, he pondered over the meaning, thinking: 'In verses the meaning would appear so and so.' Thus pondering on the subject of sense-perception he established insight, and in due time won arahantship. Later he expressed his meditations in verse as follows:

To a Brother came these musings
To the 'bhikkhu Pārāpariya,
As he sat alone, secluded,
World-detached and meditating: (726)

What is there of course or order,
What is there in rite, or conduct,
Which may make a man accomplish
That which to himself is owing,
Nor work harm on any other? (727)
Lo! the parts and powers of humans
Make for welfare and for evil:
Powers unguarded make for evil,
Guarded powers make for welfare. (728)

One who guardeth parts and powers,
One who tendeth parts and powers,
He may do to self his duty,
Nor work harm on any other. (729)
If he go with unrestrained
Power of sight among sense-objects,

¹ The only Sutta I can discover with this title (*Indriya-bhāvanā*) is the last Sutta in the *Majjhima Nikāya*. This refers to the methods used by the brahmin teacher Pārāsariya, and then gives the method of 'faculty-training' taught in the 'Ariyan Vinaya,' the Buddha speaking (at Kajangalā, not Sāvattthī), and the interlocutors being Uttara, the brahmin's pupil, and Ānanda. Identity of subject is the one thing connecting Sutta and poem. There is no identity of treatment, and the two problems are set up: (1) Was Pārāpariya paraphrasing another version? (2) Was Pārāpariya Pārāsariya himself?

All the evil ne'er discerning,
 He doth not escape from sorrow.¹ (730)
 If he go with unrestrained
 Power of hearing sounds about him,
 All the evil ne'er discerning,
 He doth not escape from sorrow. (731)
 If in divers kinds of odours
 He indulge, voluptuously,
 Way of refuge ne'er discerning,²
 He doth not escape from sorrow. (732)
 Taste of sour and sweet and bitter
 Relishing and pondering over,
 Cleaving to desires of palate:
 Ne'er his heart will be awakened. (733)
 Lovely, luring things of contact,
 Touching, feeling, pondering over,
 Lust-exciting, he impassioned
 Findeth divers forms of sorrow. (734)
 Yea, who in these sense-impressions
 Cannot guard the mind [recipient],
 Sorrow thereby will pursue him,
 E'en by way of all five senses. (735)
 Body full of blood and matter
 And of plenteous other carrion,
 So by human skill and wit is
 Rendered fair like painted casket, (736)
 That the bitter suffering from it
 Shows as sweetly satisfying,
 Bound to what we hold beloved,
 As a razor-blade, that's hidden
 'Neath thick crust of honey-syrup,

¹ The Commentary supports the reading *na hi muccati*, altered by Neumann.

² Dr. Neumann's 'Und nicht die freie Höhe sieht' is perhaps unnecessarily free, and is scarcely a good antithesis to fragrant odours, as anyone knows who has left a malodorous Alpine village for the odours of the flower-covered uplands in June.

Undiscernèd [by the greedy].¹ (737)
 He who dotes on form of woman,
 Taste and touch and scent of woman,
 Findeth divers shapes of sorrow. (738)
 All that emanates from woman,²
 Permeating [all men's senses,]—
 This and that man's five gates [open,]—
 'Gainst all these to make a barrier
 If a man have grit and valiance, (739)
 He is wise and he is righteous,
 He is clever and far-seeing;
 For he may, at ease and cheerful,
 Set himself to righteous duties. (740)
 When immersed in temporal profit,³
 If he shun vain undertakings,
 If he judge it right to shun them,
 He is earnest and far-seeing. (741)
 Is a work with good connected,
 Is his love set on th' Ideal,⁴
 Let him take the work and do it;
 Other loves that Love surpasseth. (742)
 Many, manifold the methods
 Whereby man his fellows cheateth;
 Smiting, slaying, sore afflicting
 He with violence oppresses.⁵ (743)
 As a strong man plying woodcraft,
 Useth nail to smite a nail out,

¹ 'As one greedy of sweet things licking the edge of a razor' (Commentary).

² Lit., streams—*i.e.*, her visible shape, etc., objects of sense (Commentary). The Pali is more refined than the Neumann German version, and the dragging in again of the malignant *concrete* 'Weib'—'Wo nieder man zum Weibe sinkt'—is entirely unwarranted by the Pali.

³ The Commentary upholds the *atho* (in exegesis *tato*) *sīdati sañ-ñutaṇ*, adding 'if he lays hold of good of a temporal kind.'

⁴ *Dhammagatā rati*—lit., set on the Norm.

⁵ Redundant *padas*, omitted in translating, have got into the Pali. -

So the wise and virtuous brethren
 Use one power to smite out others:— (744)
 Faith and effort, concentration,
 Mindfulness and wisdom plying,
 Five by other Five outsmiting,
 Goes the saint from flaws released.¹ (745)
 He is wise and he is righteous;
 He hath kept the Rule proclaimed
 Wholly, fully by the Buddha.
 He is happy, he doth prosper. (746)

CCL

Telakāni.

He was reborn in this Buddha-age, before the Master's birth, at Sāvattthi, in a brahmin family, and named Telakāni. Matured as to antecedents, he wearied of worldly desires, and left the world as a wandering recluse. Seeking for emancipation of spirit, he toured about, thinking: 'Who is he in the world who has got beyond?' and asking questions of recluses and brahmins without receiving satisfaction. Meanwhile our Exalted One had arisen, and was rolling the Norm-Wheel, working the good of the world. Him one day Telakāni heard, and found faith, was ordained, and not long after won arahantship. Sitting one day with bhikkhus, and remembering his own toiling and winning, he declared it all to them thus:

Oh the long days I cast about in thought,
 Ardent to find truth [that could set me free]!²
 No peace of mind I won, [but up and down
 I fared,] asking of brahmin and recluse: (747)

¹ Here again the German translation misses the point. Satisfaction with the five modes of sensuous pleasure is to be ejected by the five modes of spiritual sense, sense-powers or faculties by spiritual powers. See XV., n. 2, and *Compendium*, p. 180. Cf. above, verse 725, n. There is a play on words in *āṇi*, nail, *anīgho*, flawless, untranslatable in English.

² So the Commentary, *vimuttidhammaṇ*, *vimokkhaḍhammo*.

‘What man in all the world hath got beyond?
 Who in the Ambrosia hath a foothold won?²
 Whose doctrine can I to my bosom take,
 Whereby the Highest² I may come to know?’ (748)
 Caught on a hook within, my spirit hung
 E’en as a fish that swallows baited food.
 Captured I lay, as Vepachitti once,
 The Asura, in mighty Indra’s toils.³ (749)
 I dragged my chains along, nor found release
 From this [unending source of] grief and dole.
 Is there no man on earth who can unloose
 My bonds, and make me know Enlighten-
 ment? (750)

What brahmin, what recluse can tell me how
 To break them off? Whose Norm can I accept,
 Able to bear away old age and death? (751)

Behold this load! coil of perplexity
 And doubt, the mortal force of it
 Wearing the temper, stiffening the mind,
 And lacerating with a vast desire, (752)
 Fell offshoot from the bow of craving, due
 To [forms of false opinion,] twice fifteen⁴—
 Behold, I say, how mightily about
 My breast this pressure crushes where it lies!⁵ (753)
 The ruck of vain opinions⁶ not put off

¹ ‘In this world among those who are acknowledged, as religious teachers, who now has gone up to Nibbāna beyond Saṃsāra (i.e., consecutive livings and dyings)? Who is established in Nibbāna, in the path of emancipation?’ (Commentary).

² *Paramattha*, the supreme good, or meaning.

³ See *Saṃy. Nik.*, i. 220, § 4.

⁴ According to the Commentary, the ‘twice fifteen’ refers to the twenty forms (5 × 4) of *sakkāyaditṭhi*, or soul-speculation (*Dh. S.*, § 1003 = *Bud. Psy.*, p. 259), and the ten forms of *micchādītṭhi* (*Vibhanga*, p. 392).

⁵ I read with the Commentary *bālhaṃ* and *tiṭṭhati*.

⁶ The word *anuditṭhinaṃ* is paraphrased by *sesaditṭhinaṃ* . . . *sassataditṭhi ādinaṃ*.

But quickened by fond hopes and memories:¹
 By this transfixed I stagger to and fro,
 And quiver as a leaf blown by the wind. (754)
 'Tis from within me that hath sprung the
 dart,²

Whence swiftly is consumed this self of me,³
 Even this body with its sixfold field
 Of contact, where it doth proceed alway. (755)
 I see him not, that surgeon skilled, who can
 Extract the dart and purge me of my doubts
 By subtle probe, and not by other knife.⁴ (756)
 Can any one, without or knife or wound,
 Leaving the members of me all unscathed,
 Draw out this shaft that's stuck within my
 heart? (757)

He who is master of the truth and best,
 Who can the venom's fever-scathe disperse,
 Who, were I fallen in the deep, could show
 A hand and⁵ point where shallows sloped to
 land. (758)

Yea, in a pool it is that I am plunged,
 A pit of dust and mire undrainable,
 Extended wide with treacherous counterfeit,
 Envy and overstrain,⁶ torpor and sloth. (759)

¹ The Commentary reads *sankappa-paratejitaṃ . . . micchāvīta-kena parajane . . . ussāhitaṃ*. The other reading, *sankappasara-tejitaṃ*, seems more intelligible and less forced in construction. There is an approximate precedent in *sarasankappū* (*Majjh. Nik.*, i. 453; *Saṃy. Nik.*, iv. 76). Lit., the 'not putting off' is 'quickened.'

² Stress is laid in the Commentary on the wound being self-inflicted, much in the style of Christ's words: '. . . those things which . . . come forth from the heart; . . . they defile the man' (Matt. xv. 18).

³ *Māmakaj* = *mama santakaj attabhāvaṃ*.

⁴ 'Doubts,' as 'the dart,' are here said to typify the entire group of *kilesas* (lit., torments, cankers; cf. *Bud. Psy.*, 327, n.). The probe, *nānāraja*, is paraphrased by *esaṇi-sālikū*. *Ahiṃsaṃ* = *abūdhento*.

⁵ The Commentary reads *pāṇiṇi ca*.

⁶ *Sīrambhā* (cf. verse 752) is explained by *karakuttariya-lakkhaṇo*.

Thunder of thought distracted overhead,
 And fettering wraiths of cloud about my path :—
 The rush of lust-borne impulse and intent
 Doth thither sweep me—to a sceptic's doom.¹ (760)
 And everywhere the streams are flowing by,
 And ever burgeoning the creeper stands—
 Those streams whose strength avails to stop?
 That creeper who can sever from its root?² (761)

Make thee a dyke, good sir, to dam the streams ;
 See that the mind's strong current ruthlessly
 Dash thee not hence like any log away ! (762)
 'Twas even so for me who sought in fear,
 On this side for the distant shore, when He,
 The Master, followed by his saintly throng, (763)
 He the true Refuge, and with insight armed,
 Held out to me a stairway, strongly wrought,
 And firm, made of the Norm's pure heart of
 oak,⁴

And to me toiling spake : ' Be not afraid ! ' (764)
 I climbed up to the terrace where the mind
 Alert and vigilant applies itself,⁵
 Thence I could contemplate the sons of men
 Delighting in that sense of ' I ' and ' mine,'⁶
 Wherein I once was wont to nurse conceits. (765)
 And when I saw the Way, even the ship
 On which to embark, and dwelt no more on Self,
 'Twas then that I beheld Nibbāna's shore.⁷ (766)

¹ The Commentary interprets *vāhā vahanti* as 'a rush of great waters bearing me to the doom-ocean.' Cf. *Jāt.*, v. 388 f.; *Dhp.*, ver. 339 f.

² These are standard similes for 'craving' (*taṇhā*). Cf. verse 1094.

³ *Karotha* is 'make ye,' but one meets with this inflexion in the singular sense, such as the context demands.

⁴ Lit., 'made of the pith of the Norm.'

⁵ *Satipaṭṭhāna-pūsādaṇ*.

⁶ *Sakkāya*, paraphrased as *ahaṇ mamāti*.

⁷ *Titthaṇ uttamaṇ*—lit., best or supreme shore—paraphrased by 'the landing-place of the ambrosial great-beyond, called Nibbāna.'

The dart that sprang from self, offshoot of her
 Who to becoming leads¹—to stop all that
 The perfect Path [the Ariyan] he taught. (767)
 The knotted bonds long buried in my life,
 Fixed up about me for so many years,
 The Buddha loosed and cast them off from me,
 And every poison canker purged away. (768)

CCLI

Raṭṭhapāla.

He was reborn in this Buddha-age in the country of the Kurus, in the township of Thullakoṭṭhika, as the son of a councillor named Raṭṭhapāla,² and was called by his family name. Brought up in a large establishment of retainers, he was united, when adolescent, to a suitable wife, and enjoyed a prosperity resembling that of the devas. Now the Exalted One, touring in the Kuru country, came to Thullakoṭṭhika, and Raṭṭhapāla went to hear him teach. Receiving faith, he with great difficulty obtained his parents' leave to renounce the world. Going to the Master, he received ordination from a bhikkhu at the Master's command, and studying diligently developed insight and won arahantship. Thereupon he obtained permission to visit his parents, and went to Thullakoṭṭhika, going from house to house for alms. At his father's house he obtained rancid gruel, but ate it as if it were ambrosia. Invited by his father, he went next day to his home. And

¹ *Taṇhā*. See p. 292, n. 1. *Pubbhāvitay*=*samuttāhitay* (Commentary).

² Because he was wealthy enough to prop up a bankrupt kingdom (Commentary). This legend is more fully told in *Majjhima*, vol. ii., No. 82. It reappears also in the *Vinaya Texts* and the *Jātaka* (vol. i., No. 14). See hereon Mr. W. Lupton's discussion, prefacing his edition and translation of the 'Raṭṭhapāla Sutta,' *JRAS*, 1894, p. 769 ff. I have largely profited by Mr. Lupton's translation of the verses. Dhammapāla's brief résumé is given in full.

when the ladies in fine array asked him : ' What are the celestial nymphs like, my lord, for whose sake you live the holy life ? ' he taught them the Norm in connection with impermanence, etc., repulsing their insinuating conduct :

Behold the tricked-out puppet-shape, a mass
Of sores, a congeries diseased, and full
Of many purposes and plans, and yet
In whom there is no power to persist !¹ (769)
Behold the tricked-out form, bejewelled, ringed,
Sheathed in bones and skinny envelope,
By help of gear made fine and fair to see ! (770)
Feet dyed with lac, with rouge the lips besmeared :
All good enough for dull wit of a fool,
But not for him who seeketh the Beyond ! (771)
The locks in eightfold plait, eyes fringed with black :
All good enough for dull wit of a fool,
But not for him who seeketh the Beyond ! (772)
Like a collyrium-pot,² brand new, embossed,
The body foul within is bravely decked :
All good enough for dull wit of a fool,
But not for him who seeketh the Beyond. (773)
The trapper set his snare. The deer came not
Against the net.³ We've eaten of the bait—
Let's go !⁴ the while deer trappers make lament. (774)
Snapt is the hunter's snare ! The deer came not
Against the net. We've eaten of the bait—
Let's go ; the while deer catchers weep and wail. (775)

Ratthapāla thereupon went through the air⁵ to the Antelope Park of King Koravya, and seated himself on a stone slab. Now the Thera's father had had bolts put on

¹ Cf. verse 1020 f.

² Here Mr. Lupton has somewhat missed the point.

³ *Nāsāḍā* = *na sanghaṭṭesi* (Commentary).

⁴ Or, ' we go.'

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his seven doors, and had sent men to prevent him from getting out, and to take off his yellow robes and clothe him in white.¹ Hence the Thera's going through the air. Then the king, hearing where he was seated, went to him, and with courteous greeting asked him thus: 'Master Raṭṭhapāla, in this world men renounce it for some kind of misfortune—illness, loss of king, wealth or family. But you who have suffered no such thing, why have you left the world?' Then the Thera replied: 'The world passes away, is transient; the world is without refuge or providence; the world has no stronghold; the world is wanting and destitute, dissatisfied, the slave of craving.' Thus showing his separate condition, he recited a parallel in verse:

Men² of much wealth I see in the world:—
 Riches acquiring they err in not giving.
 Make out of greed a great hoard of their wealth,
 Yea, hankering yet after ever more pleasures. (776)
 The king having forcibly conquered the earth,
 To the shore of the ocean, holding the land
 This side of the sea, may yet all unsatisfied
 Hanker after the further side also. (777)
 See where both king and full many another man
 Nursing their cravings come to their dying.
 Paupers becoming,³ they put off this body,
 For never content lies in pleasures of this
 world. (778)

Kinsfolk bewail him with tresses dishevelled,
 Crying: 'Alas! would our kin were immortal!' ⁴
 Him in his shroud envelopt they bear away;
 Raising a pyre they forthwith cremate him. (779)

¹ The layman's colour.

² The metre, till verse 789, is in the Triṣṭubh (Vedic) metre, of the 5+5 feet variety.

³ I.e., in their wishes (Commentary).

⁴ Paraphrased by *aho vata* (lengthened *metri causā*, 'gāthā-sukhattaṇ') *amhākaṇ ṇāti amarā siyaṇ* (? *siyaṇ*) *ti*.

He lies a-burning, by forks being prodded,
 Clad in one garment, stripped of all riches.
 Never to one who is dying are kinsfolk
 Refuge, nor friends, nay, nor even neighbours. (780)
 His wealth is annexed by his heirs, but the being¹
 Goeth according to all his past actions.
 Never doth wealth follow after the dying,
 Nor children, nor wife, nor wealth, nor a king
 dom. (781)

Never is long life gotten through riches,
 Nor is old age ever banished by property.
 Brief is this life, all the sages have told us;
 Transient it is, and essentially changing. (782)
 All feel the Touch,² both the poor and the wealthy;
 Touched is the wise man no less than the fool.
 But the fool, smitten down by his folly, lies pros-
 trate;

The wise man, when feeling the Touch, never
 trembles. (783)

Wherefore far better than riches is wisdom,
 Whereby we arrive even here at the terminus.
 For from not reaching the goal³ the dull-minded
 Work wicked deeds in delusion, reborn
 -In spheres whether high or whether of no ac-
 count.⁴ (784)

Cometh a man to the womb and in other worlds
 Findeth rebirth, being caught in Saṃsāra.
 Round sempiternal of livings consecutive;
 Him one of little wit follows believing,
 Cometh to birth both here and in other worlds. (785)
 E'en as a thief who is taken in burglary,
 By his own act is condemned as a criminal,⁵

Satto.  ² Paraphrased by *anittaphassaṃ pūpunanti*. .
Anadhigatanittāhattā (Commentary).

Bhavābhavesu. This curious term is so paraphrased: *mahantā-*
mahantesu bhavesu.

⁵ Quite literally: is ruined (*haññati*), as being of evil nature.

So is the race, after death, in another world,
By its own doing condemned as a criminal. (786)

For by the charm, sweet and diverse, of sense-
desire,

One way or other the mind is unbalanced;
And seeing the evil in sensuous pleasures,
Therefore, O King, have I gone all forsaking. (787)
Fall as fruit from the tree all the sons of
men,

Youthful and aged, when breaks down the body,
This too seeing, O King, have I gone forth.
Better the safe, sure life of religion. (788)

Full of high confidence¹ I left the world
And joined the Order of the Conqueror.
Blameless my going forth has been, and free
From debt I live on my allotted share.² (789)
Looking on sense-desires as fire alight,
On gold and silver as a [noxious] knife,
[On life] from entry in the womb as ill,
And on the fearsome peril of the hells:— (790)
Seeing, I say, great evils everywhere,
Thereat was I with anguish sore beset.
Then to me, pierced and wounded as I was,
Came fourfold victory: o'er sense-desires,
O'er rebirth, error, ignorance, VICTORY!³ (791)

The Master hath my fealty and love,⁴
And all the Buddha's bidding hath been done.
Low have I laid the heavy load I bore,
Cause for rebirth is found in me no more. (792)

¹ This is the dominant note in the Pali term *saddhā*, 'faith.' Cf. Dr. Neumann's *Zuversicht*, rather than *Glaube*. The sloka metre re-enters here. In the *Majjh.* the poem ends with (788).

² Cf. *Sisters*, verse 110.

³ Expansion of *sampatto āsavakkhayaṃ*.

⁴ = verses 604, 605, 687.

The Good for which I bade the world farewell,
 And left the home to dwell where home was not,
 That highest Good have I accomplished,
 And every bond and fetter is destroyed.¹ (793)

Then the Thera, having thus taught the Norm to King Koravya, went back to the Master. And He thereafter, in the assembly of the Ariyans, declared Raṭṭhapāla foremost of those who had left the world through faith.²

CCLII

Mālunkyā's Son.

The story of this venerable one is given in Canto VI. (CCXIV.), wherein the Thera, established in arahantship, uttered a psalm by way of teaching his kinsfolk about the Path. But in this poem the Thera, not yet an arahant, had asked the Master for doctrine in brief, and he received this response: 'What think you, Mālunkyā's son, things which you have never seen, heard, smelt, tasted, touched, or perceived, of which you have no present impression, nor of which you wish you might have sensations and perception:—do you feel desire, or longing, or fondness for them?' 'No, lord.' 'Here, then, Mālunkyā's son, when you do get any sensation or perception of things, you will have just the sensations or perceptions only. And inasmuch as this is so, and you will get no [greed, ill-will, or illusion] thereby, or therein, either here or elsewhere, or hereafter, this, even this, is the end of pain.'³

¹ = verse 136.

² *Ang. Nik.*, i. 24.

³ That is, you can use sense and intellect without craving being engendered. I have inserted the bracketed words from Buddhaghosa's Commentary on this passage in his *Sāratthapakāsinī*. Cf. the Thera's emphasis on *taṇhā* in his former poem. The Commentary follows almost verbatim the Sutta *Sangayha* in the 'Saḷāyatana-Saṅgyutta' (*Saṅg. Nik.*, iv. 72), where the poem also occurs.

And Mālunkyā's son, showing how well he had learnt that doctrine so summarized, expressed it in these verses :

Sight of fair shape bewildering lucid thought,¹
 If one but heed the image sweet and dear,
 The heart inflamed in feeling doth o'erflow, (794)
 And clinging stayeth. Thus in him do grow
 Divers emotions rooted in the sight,
 Greed and aversion,² and the heart of him
 Doth suffer grievously. Of him we say,
 Thus heaping store of pain and suffering :
 Far from Nibbāna ! (795)

Sound,³ smell, taste, touch, bewildering lucid
 thought,
 If one but heed the image sweet and dear,
 The heart inflamed in feeling doth o'erflow, (796)
 And clinging stayeth. Thus in him do grow
 Divers emotions rooted in the sense,
 Greed and aversion ; and the heart of him
 Doth suffer grievously. Of him we say,
 Thus heaping store of pain and suffering :
 Far from Nibbāna ! (797-803)

Object, idea,⁴ bewildering lucid thought,
 If one but heed the image sweet and dear,
 The heart inflamed in feeling doth o'erflow,
 And clinging stayeth. Thus in him do grow (804)

¹ See verse 98 and *n.* 'Lucid thought' is better for *sati* than 'self-control,' to which *sati* conduces.

² *Vihesā*, aroused, says the Commentary, when the object is the reverse of agreeable. More probably the enmity born of greed. Cf. *Dialogues*, ii. 55.

³ Each sense is given a separate stanza.

⁴ *Dhammay ñatvā*—i.e., the aspect of cognition as an act of mind, supplementing, or, it may be, independent of, sense-impressions.

Divers emotions rooted in idea,
 Greed and aversion ; and the heart of him
 Doth suffer grievously. Of him we say,—
 Thus heaping store of pain and suffering :—
 Far from Nibbāna ! (805)

He who for things he sees no passion breeds,
 But mindful, clear of head, can suffer sense,
 With uninflamed heart, nor staying clings ; (806)
 And as he sees, so normally he feels ;¹
 For him no heaping up, but minishing :
 Thus doth he heedfully pursue his way.
 Of him, building no store of ill, we say :—
 Near is Nibbāna ! (807)

He who for things he hears, or smells, or tastes,
 Or for things touched and felt no passion breeds,
 But mindful, clear of head, can suffer sense
 With uninflamed heart, nor staying clings ; (808)
 And as he hears, or smells, or tastes, is touched,
 Or doth perceive, so normally he feels ;
 For him no heaping up, but minishing :
 Thus doth he heedfully pursue his way.
 Of him, building no store of ill, we say :—
 Near to Nibbāna ! (809-817.)²

Then the Thera rose, saluted the Master and departed,
 not long after so developing insight that he won arahant-
 ship.

¹ The rest of consciousness follows its *gocara*, or normal procedure (Commentary).

² As before, each sense is assigned a complete stanza. The Buddha, according to the *Saṃyutta Nikāya*, accords warm praise to Mālunkyā's son's rendering.

CCLIII

Sela.¹

Reborn in this Buddha-age, in Anguttarāpa,² in a brahmin family, at the brahmin village of Āpaṇa, he was named Sela. And he dwelt there when adult, proficient in the three Vedas and in brahmin arts, teaching mantras to 300 brahmin youths. Now at that time the Master, leaving Sāvattihī, toured in Anguttarāpa with 1,250 bhikkhus. And divining the maturity of insight in Sela and his pupils, he halted at a certain wood. Then Keniya, the ascetic, having invited the Master and his band for the following day, made preparation of much food. And Sela with his 300 visited the hermitage and asked : ' What now, Keniya, is a minister of the King expected?' and so on. Keniya replied : ' I have invited the Buddha, the Exalted One for to-morrow.' Now Sela, thrilled with joyful enthusiasm at the word 'Buddha,' sought out the Master straightway with his youths, and after exchange of courtesies seated himself at one side. Contemplating the Exalted One, he thought : ' He has all the marks of one who is either a world-emperor, or a Buddha rolling back the veil of the world ; yet I know not whether this religious Brother be a Buddha or not. But I have heard that they who are Exalted Ones, Arahants, Buddhas supreme, reveal themselves when their praises are uttered ; for one who is not such a Buddha, when some one in his presence praises the virtues of a Buddha, is irritated and dissatisfied, because he has not won the

¹ Both story and poem form the greater part of the 'Sela-Sutta' in the *Sutta-Nipāta* and in the *Majjhima Nikāya* (ii. 146). Dhammapāla is strangely silent over these older versions. His own version is briefer and, except for the more evolved myth alluded to below (p. 314, n. 2), more simple. His use of *ādi*, 'and so on,' seems, however, to hint at a more standard account as known to him.

² In the *Sutta-Nipāta Commentary* this is the country about the River Mahī, north of the Ganges. Āpaṇa means 'bazaar,' 'market.'

serene confidence of Buddhas,¹ and cannot endure the allusions.² What if I were now to praise the Samana Gotama to his face with suitable verses? So he began :

O thou of perfect form and beauty rare,
 Of fairest parts³ and lovely to behold,
 Exalted One! thy colour like fine gold,
 Thou valiant spirit, with the dazzling teeth, (818)
 Whose body shows the features that betray
 The man of perfectly adjusted parts,
 Yea, all the traits that mark the Super-Man; (819)
 Thou with the eyes so clear, thy countenance
 So fair, broad,⁴ straight, majestic, thou dost shine
 As doth the sun, the centre thou of all
 The chosen band of brethren gathered round: (820)
 Thou bhikkhu noble of aspect, whose skin
 Resembleth gold, say, what is friar's life
 To thee with presence so supremely fair? (821)
 A Prince thou dost deserve to be, a Bull
 Drawing the chariot of the world's empire;
 Lord of the earth from end to end foursquare,
 A conqueror, of Jambudīpa chief. (822)
 Nobles and wealthy lords thy vassals be,
 Thou sovran lord of lords, thou king of men,
 Take thou thy power, O GOTAMA, and reign! (823)

Then the Exalted One, fulfilling Sela's wish, replied :

'A king, O Sela, verily am I;
 King of the Norm, above me there is none.

¹ This is based on the conviction that they have the genuine intellectual and moral qualities required in a Buddha, and that what they teach is true and its results certain (*Ang. Nik.*, ii 8).

² These negative clauses are not in the *Sutta-Nipāta* narrative.

³ In the Commentary *sujāto* is 'perfect in presence,' as to height and breadth. On these proportions, see *Dialogues*, ii. 14-16.

⁴ *Brahā*; the Commentary reads *brahmā*, excellent—i.e., in proportions.

And by my doctrine¹ do I turn the wheel
Of sovereignty, wheel irreversible.' (824)

Then Sela to win confirmation spoke again :²

Wholly enlightened thou dost own thyself :
'King of the Norm, above me there is none
And by my doctrine do I turn the wheel
Of sovereignty'—so sayst thou, GOTAMA. (825)
Who is the general of my lord the King,
Disciple following in the Master's steps ?
Who after his example turns the wheel ? (826)

Now the venerable Sāriputta was seated at the right of the Exalted One, his head shining in beauty like a pile of gold. And showing him the Exalted One said :

'The wheel I set a-going of the Norm,
Above which, Sela, there is none, that wheel
Doth Sāriputta after my example³ turn,
Who hath become like Him-who-Thus-hath-
Come. (827)

All that which should be known is known by
me,
All culture of the mind, that have I wrought,
Whate'er should be renounced I have renounced,
Hence, brahmin ! am I Buddha—one Awake. (828)

¹ *Pariyatti-dhammo*, the Norm in its literary form, or formulated doctrines (Commentary).

² I omit from the text the glosses 'thus Sela said,' etc., which hamper the Pali metre.

³ *Ang. Nik.*, i. 23. *Anu*, in *anuvatteti*, *anujāto*, is intended to express conformity, likeness, and not so much succession in time. Cf. the latter term in *Iti-vuttaka* (trans. *Sayings of Buddha*), § 74, where it is applied to children whose lives resemble those of their parents. In becoming an Ariya, says the Commentary, Sāriputta became of like birth or caste (*jāti*) with the Tathāgata. Sāriputta did not live to succeed the Master as leader.

Subdue thy doubts regarding me, brahmin!
 Have faith in me. Hard, hard it is to win
 Repeated seeing—[as thou mayest now]—
 Of them who rise on earth Buddhas Supreme. (829)
 And 'tis of such whose advent in the world
 Is difficult and rare, that I in sooth
 Am one, O brahmin! yea, a Buddha I,
 Surgeon and Healer,¹ over whom there's none. (830)
 Supreme my place and past compare my work,
 In crushing the assaults of Māra's hosts.
 All that is hostile lieth 'neath my sway,
 And I rejoice for no whence cometh fear.' (831)

Then Sela the brahmin, so convinced by the Exalted
 One as to wish to take orders, said :

Now pay good heed, sirs, to the words that He
 Who sees, Healer and Hero, speaks to us,
 Impressive as a forest lion's roar. (832)
 Supreme in place and past compare in work,
 Who crusheth the assaults of Māra's hosts:— (833)
 Who that hath seen him would not feel con-
 vinced,
 And were he never so obscure of birth?²
 He who is fain for me may follow me;
 And whoso is not fain may go his way;
 But I will in this Rule renounce the world,
 'Neath him who is so noble and so wise.' (834)

Then the brahmin youths also, because they had attained
 to the requisite conditions, replied :

'If to thy judgment, sir, this Rule of him,
 The Supreme Buddha, doth commend itself,
 We too will in that Rule renounce the world,
 'Neath him who is 'so noble and so wise.' (835)

¹ *I.e.*, of greed, hate and illusion (Commentary).

² Lit., 'one of dark descent,' paraphrased as *nīcajāto*.

Then Sela, delighted because those youths shared in his resolve, showed them to the Master and asked for ordination :

These thrice one hundred brahmins with clasped hands

Beseech thee, O Exalted One, that we

May lead the holy life beneath thine eye. (836)

Then the Exalted One, inasmuch as in past ages Sela, as teacher of just those 300, had sown the root of merit, and now in the last life had produced both his own insight and their maturity, discerned that they were ripe for ordination and said :

‘ Well, Sela, is the holy life set forth,

Clear to be seen and heard ; swift is the fruit,¹

Wherein not futile is the coming forth

For one who earnestly doth train himself.’ (837)

Thereupon the Exalted One said : ‘ COME YE, BHIKKHUS ! And they, by his mystic power endued with the robes and bowl of bhikkhus of long-standing,² did obeisance and began their studies for insight, attaining arahantship on the seventh day. Thereat they came to the Master and confessed aññā thus, Sela speaking :

Lo! thou who seest all, ’tis eight days since

We came and refuge found. In one se’nnight,

Exalted One! we’re trained in thy Rule. (838)

Thou art Buddha! our Master thou! and thou

The mighty Seer who Māra didst o’erthrow.

Thou who all evil tendencies hast purged,

And crossed [the flood of life’s eternal sea],

’Tis thou dost aid the sons of men to cross. (839)

¹ *Paccakkho* is the paraphrase of *sandittihiko* ; *akāliko*—lit., ‘not-time-ish’—is explained as where fruition is to be won immediately after [each] path, without interval of time. The *Sutta-Nipāta Commentary* explains in practically identical terms.

² This legendary feature is not in the *Sutta-Nipāta* story.

Thou hast transcended every cause of birth,
 And shattered every poison-growth within,
 Thou even as a lion, grasping nought,
 Hast banished every source of fear and dread. (840)
 Three hundred bhikkhus lo! before thee stand,
 With clasped hands outstretched to honour thee,
 Stretch forth thy feet, O hero! suffer them,
 Thine arahants,¹ their Master to salute. (841)

CCLIV

Bhaddiya, son of Kālī of the Godhas.

Reborn in this Buddha-age at Kapilavatthu in a clan of Sākiyan rājas,² he was named Bhaddiya. And when adult, he left the world together with Anuruddha and the other four nobles, while the Master was staying at the Mango Grove of Anupiyā. And entering the Order, he won arahantship. Him (as the result of a primeval vow and efforts on his part), the Master in conclave at Jeta Grove, ranked as the best among those bhikkhus who were of aristocratic birth.³ And he, dwelling in the bliss of fruition, in the bliss of Nibbāna, while in the forest, beneath a tree, in any lonely spot, was ever breathing forth the exclamation: 'Ah, what happiness! ah, what happiness!' Now bhikkhus hearing him told the Master; to whom Bhaddiya, when summoned, admitted the habit, adding: 'Formerly, lord,

¹ Nāgas. On this term, see Udāvi's psalm (CCXLVII.).

² I have not met elsewhere with the Godhas, but Kālī is recorded in *Saṅg.*, v. 396, as having been honoured by a visit from the Master at Kapilavatthu, and commended for her confession of faith as a believer in the First Path (*sotāpatti*). She is spoken of as Kālīgodhā the Sākiyan, and addressed as 'Godhe. It is not clear as to what was the political relation between rāja Bhaddiya and Suddhodana, who, in the *Dīgha-Nikāya*, is also termed simply rāja; not 'mahārāja,' as once in this Commentary. Cf. Rhys Davids *Buddhist India*, p. 19 ff. Bhaddiya's story occurs in *Udāna*, ii. 10.

³ *Ang. Nik.*, i. 23. Such had greater difficulties to overcome. Cf. *Sisters*, verse 517; *Majjh. Nik.*, iii. 129 f.

when I was ruling my principality, I was well provided with protection, yet even so I was ever fearful, nervous, distrustful. But now that I have renounced all, I am no longer in that state.' And before the Master he uttered his 'lion's roar,' thus :

What delicate gear was mine to wear,
 When riding on my elephants,
 What dainty fare was mine to eat,
 Prepared by art from rice and flesh !¹ (842)
 To-day a happy winner,² stanch,
 Pleased with what scraps his bowl is filled,
 In contemplation, grasping nought,
 Lives Bhaddiya, the Godhā's son. (843)
 In cast-off rags attired, and stanch,
 Pleased with what scraps his bowl is filled,
 In contemplation, grasping nought,
 Lives Bhaddiya, the Godhā's son. (844)
 Seeking his daily alms and stanch,
 Pleased with what scraps, etc.³ (845)

In triple robe, no more, and stanch,
 Pleased, etc. (846)
 Taking each house in turn, and stanch,
 Pleased, etc. (847)
 With one good meal a day,⁴ and stanch,
 Pleased, etc. (848)
 Eating from bowl alone and stanch,
 Pleased, etc. (849)
 Refusing aftermeals and stanch,
 Pleased, etc. (850)
 Haunting the lonely woods and stanch,
 Pleased, etc. (851)

¹ The things specified are types of a life in all these respects luxurious (Commentary).

² There is here a word-play on *bhadda-Bhaddiya*.

³ In every gāthā the three lines of refrain are to be understood.

⁴ *Ekāsani* : one 'sit-down meal' only in the day.

Sheltered by shade of tree¹ and stanch,

Pleased, etc. (852)

'Neath open sky, unsheltered, stanch,

Pleased, etc. (853)

Haunting the charnel-fields and stanch,

Pleased, etc. (854)

Seated no matter where and stanch,

Pleased, etc. (855)

Resting in sitting posture,² stanch,

Pleased, etc. (856)

Simple and few his wants and stanch,

Pleased, etc. (857)

With mind content, serene, and stanch,

Pleased, etc. (858)

Secluded, much alone and stanch,

Pleased, etc. (859)

Detached, aloof [from men] and stanch,

Pleased, etc. (860)

With surging energy³ and stanch,

Pleased with what scraps his bowl is filled,

In contemplation, grasping nought,

Lives Bhaddiya, the Godhā's son. (861)

Renouncing costly vessels wrought

In gold and lac, this earthen bowl

I grasped, and thus the second time

Anointment's consecration won.⁴ (862)

Guarded by lofty circling walls,

And mighty gates with watchtowers high

And men-at-arms with sword in hand,

So was I wont in dread to dwell. (863)

¹ *I.e.*, instead of by a roof.

² Verses 844-856 enumerate twelve of the thirteen Dhutangas, or extra austerities, optional to bhikkhus. Enumerated in *Milinda*, ii. 268. *Cf. Majjh. Nik.*, 77th Sutta.

³ Verses 857-861 refer to practices incumbent on all bhikkhus without option.

⁴ Verse 97, spoken also by an ex-prince.

To-day a happy winner, see,
 At ease, all fear and fright removed,
 In forest meditation plunged
 Dwells Bhaddiya the Godhā's son. (864)
 Firm planted on the moral code,
 In clarity¹ and insight trained,
 In due succession have I won²
 Release with every fetter gone! (865)

CCLV

Angulimāla.

He was reborn in this Buddha-Age as the son of the brahmin, Bhaggava,³ who was chaplain to the King of Kosala. On the night of his birth all the armour in the town shone.⁴ The King's state armour too, so that he, seeing it as he lay in bed, could get no sleep, but was nervous and alarmed. The chaplain that night consulted the stars and concluded that his son was born in the conjunction of the thieves' constellation.⁵ At dawn he waited on the king and asked if he had slept well. 'How could I have slept well, teacher?' replied the King, 'my armour was lit up all night. Now what can that presage?'

¹ *Sati*, which is intelligent awareness. Cf. verse 794, n.

² On this 'succession,' see Rhys Davids, *American Lectures*, pp. 141-150.

³ Not identifiable with the Bhaggava, at whose hermitage the Prince Siddhattha first studied after his renunciation. See *Sisters*, p. 2.

⁴ I have given this quaint legend—invented to explain a nickname—in full, as affording a means of comparing the scholastic journalism of Buddhaghosa (Commentary on *Majjhima Nikāya*, 'Sutta 86') and of Dhammapāla. The two narratives differ in details, and are probably mutually independent and approximately contemporaneous. The story was a popular one; it occurs in the *Avadāna-Śaṭaka* (No. 27), and is referred to (*Milinda*, ii. 355). *Dhammapada*, verses 173, 422, refer to it, but the Commentary and that on *Jātaka V*, No. 537, both refer to Buddhaghosa's account. Was the babe brother to Jenta, CCXVIII.?

⁵ On this 'brahmin art,' cf. *Dialogues*, i. 16 f., 20 f. I do not know which star or stars are meant.

‘Fear not, your majesty, in my house a child is born. Through his influence the armour in the whole town was lit up.’ ‘What then will he become, teacher?’ ‘The child will become a thief?’ ‘Single-handed, or leader of a gang?’ ‘Single-handed, sire.’ ‘Had we not better kill him?’ ‘If single-handed, he can be held in check.’

Now because he was born vexing the King’s mind he was named Hiṇṣaka. But afterwards when what was seen was seen no more, he became known as Ahīṇṣaka.¹ Through former Karma he had the strength of seven elephants. And while he studied under the first teacher at Takkaṣilā, he respectfully waited on the latter and his wife, so that he was frequently with them at meals and so forth. But the other brahmin youths could not endure him,² and at length brought about discord between him and the brahmin teacher, persuading the latter against him. Because of his pupil’s great strength, the brahmin devised a stratagem for his ruin, and said: ‘Ahīṇṣaka, you have now finished as my pupil: give me my honorarium.’ ‘Very good, teacher, how will you have it?’ ‘Bring me a thousand human right-hand fingers.’ For he expected that Ahīṇṣaka would for shame bring one only, and could then be punished. Thereat Ahīṇṣaka’s long heaped-up ruthlessness came to the front, and girding on armour, he went to the Jālīni forest,³ in Kosala, and from a cliff near the high road watched the passers-by, and rushing down smote off their fingers and hung them on a tree, till the vultures and crows had stripped the bones of flesh. Then making a garland of the fingerbones, he hung it round his shoulders as if decked for sacrifice. From that time he was called Fingerwreathed (Angulimāla). And when through his deeds the road became tabu, he entered the villages, and these became deserted. Then the King proclaimed: ‘Let

¹ Our nearest equivalents are *Nocens* and *Innocens*, the latter once a favourite Christian name. Dr. Neumann’s *Wagnerian* ‘*Friedreich*,’ etc., is wider of the mark. According to *Pap. Sūd.*, he was named Ahīṇṣaka, or Abhiṇṣaka, from the first.

² In the *Majjhima Nikāya Commentary* they were ‘aliens’ (*bāhiraṅkā*).

³ ‘Snare Wood.’

a strong force come that we may quickly take the bandit.' And Angulimāla's mother, of the Mantāni brahmins,¹ said to her husband: 'Our son is a thief and committing this and that. Send for him, bid him to stop doing these things.' But he replied: 'I have nought to do with sons of that sort; let the King do as he will.' Then she in love, took provisions and set out, saying: 'I will bring my son and stop him.'

The Exalted One thought: 'If she comes to him, Angulimāla will kill her to make up his thousand fingers. This is his last birth. If I do not go there might be great loss. I will speak to him.' So after his meal he travelled the thirty leagues along the road, and warning off cow-herds and the like, approached the Jālini Wood. Now Angulimāla had just seen his mother, and was reckoning on her finger to make up his number, when the Exalted One showed himself between them. Then said the son: 'Why should I kill my mother for a finger? Let my mother live! Let me rather go for that recluse's finger.' And drawing his sword he stalked the Exalted One. Then the Exalted One exerted such magic power that, even though he was walking at his usual pace, Angulimāla could not, even running, overtake him, but panting, pouring sweat, unable to lift his feet, stood like a stake and cried: 'Stop, friar!' The Exalted One said: 'Tho' I walk, yet have I stopped, and do you, Angulimāla, stop!' Then the thief thought: 'They speak the truth, these Sākiyan friars, yet he says he has stopped, whereas it is I who have stopped. What can he mean?' So he asked:

Thou who art walking, friar, dost say: 'Lo! I have stopped!'

And me thou tellest, who *have* stopped, I have *not* stopped!

I ask thee, friar, what is the meaning of thy words?
How sayest thou that thou hast stopped, but I have not? (866)

¹ Cf. IV.

Then the Exalted One replied :

Yea, I have stopped, Angulimāla, evermore,
Towards all living things renouncing violence;
Thou holdest not thy hand against thy fellow-men,
Therefore 'tis I have stopped, but thou still goest
on. (867)

Thereat Angulimāla, as the Exalted One stood there
revealing his true virtue, remembered what he had heard
rumoured about him and, his insight reaching maturity,
rapture pervaded his being, like a sheet of water spreading
over the whole earth. And saying to himself, 'Great is
this lion's roar. This can be none other, methinks, than
the Samāṇa Gotama; to help me the Exalted One is come
hither!' he said :—

O long is it since mighty sage by me revered,
A friar, to this forest great, hath found his way!
Lo! I will readily forego a thousand crimes,
Hearing the righteous doctrine in this verse of
thine. (868)

And so¹ the bandit doffed² his armour and his sword
And threw them down a cliff, into a pit, a chasm.
Before the Welcome One, low worshipping, the thief
Straightway besought the Buddha's leave to be
enrolled. (869)

Thereat the Buddha, mighty Sage most pitiful,
Master of all the world and eke of all the gods,
Spake then these words to him, saying : 'Yea, COME,
BHIKKHU !'

And e'en thereby to him was bhikkhu-status
given. (870)

¹ According to the Commentaries, the bandit speaks these words
then and there. At verse 871 begins Angulimāla's song of triumph
as arahant.

² *Anvākāri* (Pap. *Sūd.*, *anvākāri*) paraphrased as *khipi*, *chaddesi*.

He who in former days a wastrel living,
 In later day no more so spends his time,
 He goeth o'er the world a radiance shedding,
 As when the moon comes free in clouded sky. (871)
 'To whomsoe'er the ill deeds he hath wrought,
 By a good life are closed up and sealed,¹
 He goeth o'er the world a radiance shedding
 As when the moon comes free in clouded sky. (872)
 Surely a brother who in youth doth give
 Himself to live within the Buddha's Rule,
 He goeth o'er the world a radiance shedding
 As when the moon comes free in cloudy sky. (873)

Thus abiding in the joy and ease of emancipation, he
 went into the town for alms. And men threw, here a
 clod, and there a stick at him, hitting him on the head, so
 that he came back to the Vihāra with broken bowl² and
 sought the Master. The latter admonished him saying :
 'Suffer it, brahmin, you have to suffer it. The result of
 your actions, for which you might have been roasted for
 centuries in purgatory, you are feeling now in this life.'
 Then the Thera, summoning up a heart of love for all
 beings without distinction,³ said :

O let my foes but hear the Norm as told to me,
 And hearing join with me to keep the Buddha's Rule !
 O let my foes but minister to men of peace,
 Who e'en have taken to their hearts that holy
 Norm ! (874)
 O let my foes from time to time but hear that Norm
 From them who tell of gentleness, and who commend
 Affection, and to what they hear, their actions
 suit ! (875)

¹ *Pithīyati* the Commentary connects with the closing of a door.

² The *Majjhima Nikāya* gives a more coloured picture : 'With broken head and flowing blood, cut and crushed.' In the *Dhammapada Commentary*, iii., 169, he is represented as dying after uttering these verses.

³ Cf. I., pp. 4, 5, n. 1.

For such a foe would verily not work me harm,
 Nor any other creature wheresoever found.
 He would himself attain the peace inffable,
 And thus attaining cherish all both bad and
 good.¹ (876)

The² conduit-makers lead the stream,
 Fletchers coerce the arrow shaft,
 The joiners mould the wooden plank,
 The self 'tis that the pious tame. (877)
 Some creatures are subdued by force,
 Some by the hook, and some by whips;
 But I by such an One was tamed
 Who needed neither staff nor sword. (878)

Innocens ! such the name I bear,³
 While Noxious in the past was I;
 To-day most truly am I named,
 For now I hurt not any man. (879)

¹ *Tasa-thūvare* : in Childers 'feeble-strong,' but admittedly a term of doubtful meaning. Dhammapāla has 'all beings.' Buddhaghosa says : *Tasā* are called *sataṅṇū*, *thūvarā*, *nittāṅṇū* (having craving and the opposite).

Dr. Neumann, who in these three gāthās takes *disā* to mean, not 'foes,' as do both Commentaries, but the quarters of the firmament (*disā*, *disāṅṇo*), lets himself go in an invocation to *die Lüfte*, entirely in the style and words of the German Romantic poets of the last century. The result is lovelier as poetry, if not after Thera-precedent, as observed by the Commentators he derides. The Thera's regret is that the men, 'relatives of his many victims,' do not know how changed he is, nor the virtues of that which has changed him.

² See XIX. The metre in (878) reverts to the śloka. The Thera, having uttered the foregoing for his own protection (Buddhaghosa), and to deliver others from evil (Dhammapāla), now declares his own accomplished work.

³ 'I bear' accords better with our Commentary, which gives *Higsaṅkā* as the Thera's original name, and *Ahiysaka* as that given him on his conversion. Buddhaghosa's version is perhaps more plausible. Cf. p. 319, n. 1. It must, too, be remembered that his record was spotless till he tried to pay his college fee.

Once an obnoxious bandit I,
 Known by my name of Finger-wreathed,
 Till toiling mid the awful flood,
 I refuge in the Buddha found. (880)
 Once were my hands imbrued with blood;
 Known was my name as Finger-wreathed.
 O see the Refuge I have found,
 With every craving¹ rooted out! (881)
 Me who had wrought such direful deeds,
 Fast going to my place of doom,
 Me all that doing's aftermath
 Hath touched e'en here—and freed from debt
 Now take I my allotted share.² (882)

'Tis a fool's part heedless to waste his life:—
 Such are the folk who will not understand.
 He who is wise doth foster earnestness
 As he were watching o'er his chiefest wealth. (883)
 Give not yourselves to wastage in your lives,
 Nor be familiar with delights of sense.
 He who doth strenuously meditate,
 His shall it be to win the bliss supreme. (884)

O welcome³ this that came nor came amiss!
 O goodly was the counsel given to me!
 'Mong divers doctrines mooted among men,
 Of all 'twas sure the Best I sought and found. (885)
 O welcome this that came nor came amiss!
 O goodly was the counsel given to me!
 The threefold wisdom have I made mine own,
 And all the Buddha's ordinance is done. (886)

Deep in the wild beneath some forest tree,
 Or in the mountain cave, is't here, is't there,
 So have I stood and let my throbbin' heart (887)

¹ *Bhavanetti*, 'guide to rebirth' = *taṇhā*. See verse 604, n. 1.

² See verse 789.

³ *Pilinda-Vaccha's* verse (IX.).

Transported beat. Happy I seek my rest,
 Happy I rise, happy I pass the day,
 Escaped from snare of evil—ah! behold
 The Master's sweet compassion shown to me! (888)

A child born of good brahmin stock was I;
 Of pure and high descent this side and that.
 This day the Welcome One doth call me son,¹
 The Master, yea, the Sovereign of the Norm. (889)
 Gone is all craving, nowhere have I hold.
 Guarded the gates, and well controlled the sense.
 Of this world's misery spewing forth the root,
 From every poison-taint am I immune.² (890)

The Master hath my fealty and love,
 And all the Buddha's ordinance is done.
 Low have I laid the heavy load I bore:
 Cause for rebirth is found in me no more.³ (891)

CCLVI

Anuruddha.

Reborn in this Buddha-age at Kapilavatthu, in the house of Amitodana the Sākiyan, he was named Anuruddha.⁴ Thus his elder brother was Mahānāma the Sākiyan, the son of the Master's paternal uncle. And he was reared most delicately and luxuriously, in a different house for each of the seasons,

¹ The *Dhammapada Commentary* relates (iii. 170) that when Angulimāla passed away, and the Master heard of it, he said: 'My son, bhikkhus, has reached Parinibbāna.' 'Lord, has he so reached who did kill so many people?' 'Yea, he did evil when he had not one virtuous friend, but when he found one, he strove earnestly, wherefore his evil-doing is closed up by good.'

² Cf. CXVI.

³ = verses 604, 792.

⁴ Both text and legend give one of his names in a previous birth, in Kassapa Buddha's time (verse 910). The Br. manuscript misspells the father's name (correctly given in the *Anguttara Nikāya Commentary*) as Amittodhana. See further, *Vinaya Texts*, iii. 224 ff. On the dancers, etc. (*nāṭakā*), see *ibid.*, iii. 225, n. 1.

and was surrounded with dancers and mimes, enjoying a divinely good fortune. And when he was summoned with the Sākiyan rājas to form a guard for the Master, he went to him in the Mango Wood at Anupiyā, took orders, and within the period of the rains, acquired celestial vision. Again, receiving an exercise under the tuition of the General of the Norm, he went into the East Bamboo Wood, and studying, mastered seven of the thoughts of a great man, but could not learn the eighth. The Master, discerning this, taught it to him, teaching him the great course of the lineage of the Ariyans.¹ Remembering this lesson, Anuruddha developed insight and realized arahantship, accompanied by supernormal and analytic powers.² Him the Master ranked foremost among those who had attained the celestial eye.³ And he, dwelling in the bliss of emancipation, reviewed one day his achievement. And thrilled with joy, he breathed forth this psalm :

Forsaking mother, father, all his kin,
 Sister and brother, quitting joys of sense,
 Sits Anuruddha rapt in reverie. (892)
 By dance and song attended, by the sound
 Of cymbals in the morn awaked :—not so
 Were pure religion to be reached, too fain
 Was I in Māra's precincts to abide. (893)
 And now that all those things are left behind,
 Fain with full heart to keep the Buddha's Rule,
 Yea, passing over all the mighty Flood,
 Sits Anuruddha rapt in reverie. (894)

¹ The eight thoughts (*Ang. Nik.*, iii. 228 ff. where the dialogue is given) are that the Dhamma is for one who—(1) has few wants; (2) is contented, serene, (3) much alone, (4) strenuous, (5) introspectively mindful, (6) concentrated, and (7) wise; (8) delights in freedom from obstruction.

The course of the lineage of the Ariyans (*ariyavaṇṣapaṭipadā*) in *Ang. Nik.*, ii. 26, is simply contentment with three of the bhikkhu's 'four conditions,' or necessities—raiment, food, and shelter—and with exercise or study, and selective or pruning culture (*bhāvanā, pahāna*).

² A unique variation : *abhiññāpaṭisambhīdāparivāraṇ arahattaṇ*.

³ *Ang. Nik.*, i. 23. Cf. above, p. 32, n. 2; *Dialogues*, i. 91.

Sights, sounds and tastes, odours and things to touch,

That please and charm,¹ leaving all these behind,
Sits Anuruddha rapt in reverie. (895)

From quest of alms he cometh back alone,
An unencumbered² silent sage; from heap
Of rubbish to renew what garb he hath
Doth Anuruddha seek, sane and immune. (896)

He seeketh, taketh, washeth, dyeth, wears
The shabby gear,³ this sage deliberate:—
For such is Anuruddha, sane, immune. (897)

He who is big with wants and discontent,
Is puffed up⁴ and cleaveth to his kind,
Displayeth qualities corrupt and vile. (898)

And is he mindful, having few desires,
Contentedly serene and ne'er upset,
Delighting in seclusion, blithe of heart, (899)

Aye strenuous:—his qualities are good
And such as to enlightenment belong,
And he, sane and immune,—saith the Great
Seer. (900)

He knew my heart's intent, the Master, he
Whose peer the world hath not, and came to me
By mystic power with body wrought of mind.⁵ (901)

¹ Cf. verse 455.

² Lit., unseconded, unmated (cf. v. 54, 541). The Commentary paraphrases this by *nittanho*, without craving. Cf. *Bud. Psy.*, p. 278; *Sutta Nipāta*, v. 740; and *Saṃy. Nik.*, i. 25, where *faith* is the 'mate.' As Anuruddha, in the *Majjhima Nikāya*, is the type of an affectionate, loyal comrade-bhikkhu (Suttas 32, 128), he could not well be typical of the *monachist*, like Ekavihāriya (CCXXXIV.). See also verse 155.

³ The first Dhutanga. Cf. CCLIV., verse 844.

⁴ *Uddhato*, often, as here, made synonymous with want of balance, as in our 'swelled head.'

⁵ Verses 901-908 are in *Ang. Nik.*, iii. 235, ending the lesson referred to. 'As if made of mind . . . let this body be as this mind: thus by process of will-fixing *iddhi*' (Commentary). Cf. *Compendium*, p. 61, *adhiṭṭhāmidhi*. The *Anguttara Cy.* (i. 28), quotes verses 901-908.

To me, when further truths I wished to learn,
 The Wake, the Buddha [that last truth] revealed;
 He who in freedom from obsessions¹ joyed
 That freedom from obsessions taught to me. (902)
 And I who heard the blessed Norm abode
 Fain only and alway to keep his Rule:
 The Threefold Wisdom have I made my own,
 And all the Buddha's ordinance is done.² (903)

Ne'er have I rested supine five and fifty years,³
 'Tis five and twenty years since sloth was over-
 come. (904)

No heaving breath left as He lay;
 The mind in Jhāna's steadfast stay,
 With thought from every craving free,
 Fixed on the Peace incessantly:
 So passed the Man Who Saw away. (905)

With mind unshaken, as they came,
 He suffered pangs of death in peace:
 Stole o'er His heart the last release:
 Nibbāna of the unfed flame.⁴ (906)

The last things these that now we see of Him,—
 Touch and the other senses of the Sage—
 No other conscious states⁵ shall come to be,
 When one that's wholly Wake doth pass away. (907)

Now, a spirit,⁶ who in a former birth had been his
 attendant, seeing the Thera old and feeble, came, out of

¹ *Papañca*, a word here interpreted as simply 'the (ten) *kilesas*, lust,' etc. Cf. p. 343, n. 4, and *Bud. Psy.*, p. 327 f.

² Cf. verse 561 and *Sisters*, verses 187, 194, 202.

³ Cf. verse 856.

⁴ Verses elsewhere ascribed to Anuruddha at the Buddha's passing away (*Dialogues*, ii. 176; *Avadāna*, 100). On the two versions (in *Dialogues*, line 4, is: . . . *yaṃ kālam akarī munī*, 'the seer died'), cf. Oldenberg's discussion, 'Studien zur Geschichte des buddhistischen Kanon,' *Nachrichten der Wissenschaften zu Göttingen*, 1912. p. 168 f.

⁵ *Dhammā*.

⁶ *Devatā*.

her former love for him, and bade him aspire to rebirth among the gods. But he made answer :

Sojourn amid the company of gods
Never again, seducer,¹ comes for me.
Destroyed is all renewal of rebirth.
Now is there no more coming back to be. (908)

Then the other bhikkhus, not seeing the goddess, were wondering to whom the Thera was speaking. To show his mystic power to them he said this verse :

He who e'en in a moment by a thousand ways can take
Purview of all the world, he is for Brahmā's heaven
fit.²

But here's a brother versed in power of magic who
doth see

What time [both men and gods], thou goddess, die and
come to be. (909)

He now unfolds his former Karma :—

Lo ! I was Annabhāra long ago,³
A poor man working for my daily bread,
Then I to Upariṭṭha, the recluse
Of holy fame, made humble offering. (910)

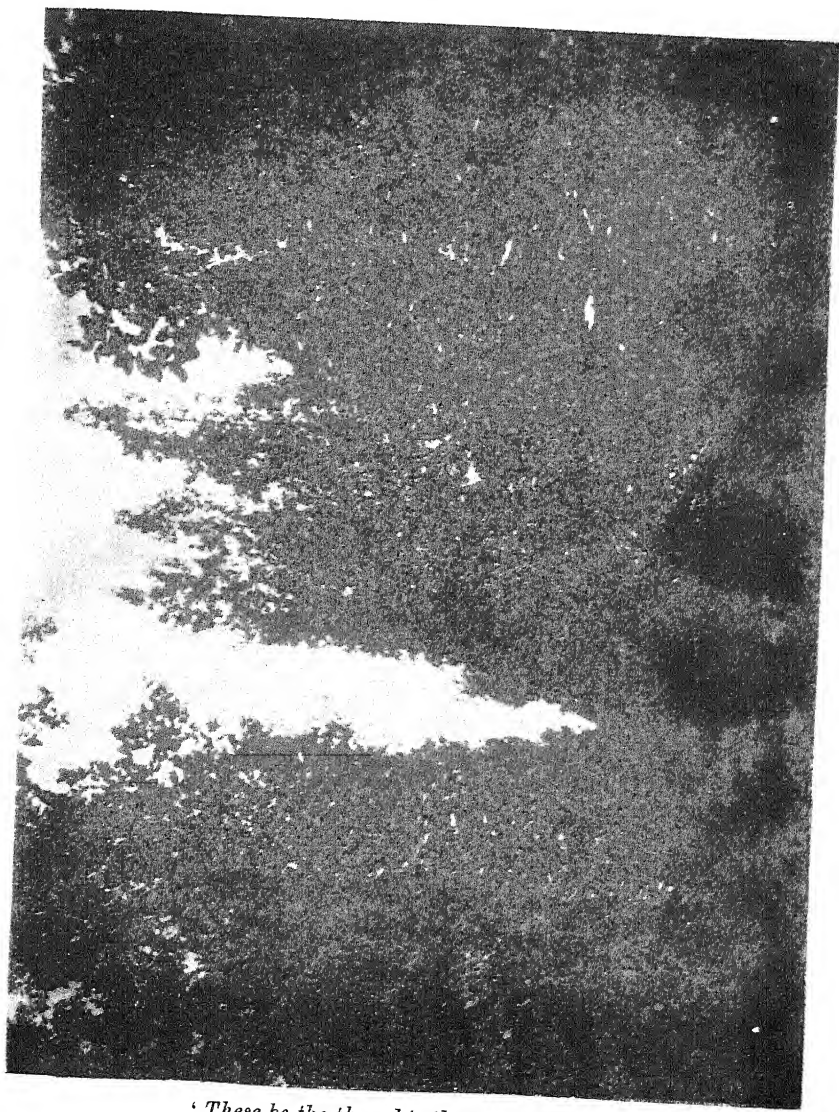
¹ Addressed, according to the Commentary, to the goddess. In *Sany. Nik.*, i. 200, where the goddess's verses are given, Jālinī (seducer, ensnarer) is said to be her name. Cf., however, below, ver. (1181).

² The Commentary reads *sa-Brahmakappo* as *saha-Br°*, as in the frequent term *sa-Brahmakko*, etc. But this seems more strained than the interpretation above, in which, with a more literal rendering, I follow Dr. Neumann. The Commentary does not explain *devatā* in the vocative, but otherwise the verse does not parse correctly. *Sa bhikkhu* I take as *eso bhikkhu*. See verse 1181, n. 1.

³ This episode is the latest recorded in the prose legend of his lives before 'our Buddha's' time. The name Annabhāra, 'food-bearer,' (cf. *Ang. iii. 122*) is doubtless framed to suit the legend or *vice versa*. Annabhāra works for a Councillor Sumana of Benares, who, on hearing of how the former abstained from a meal to feed a Silent Buddha, rewarded him and set him up in trade.

Then was I born within the Sākiyan clan,
 As Anuruddha known; by dance and song
 Attended, and by clang of cymbals waked.¹ (911)
 But I beheld the Buddha, the Awake,
 The Master, for whom no whence cometh fear.
 In him my heart believed and was at rest,
 And from the home I sought the homeless life. (912)
 I know my former lives, and where and how
 I lived in years gone by : among the gods
 Thirty and Three I stood of Sakka's rank. (913)
 Seven times a king of men I held my sway,
 Lord of the earth from end to end foursquare,
 A conqueror, of Jambudīpa chief,²
 Using no force or arms I ruled by right.³ (914)
 Thence seven, and other seven spans of life,
 E'en fourteen former births I recognize,
 E'en then when in the world of gods reborn. (915)
 In fivefold concentrated ecstasy,⁴
 My heart goes up in peace and unity.
 Serene composure have I made my own ;
 My vision as a god's is clarified. (916)
 I know the destinies of other lives :—
 Whence beings come and whither they do go ;
 Life here below, or other-where of life—
 Steadfast and rapt, in fivefold Jhāna sunk. (917)
 The Master hath my fealty and love,⁵
 And all the Buddha's ordinance is done.

¹ *Pabodhano*.² See verse 822.³ Seven among gods, seven among men (Commentary). The so-called 'celestial eye,' or sight is dealt with in verses 916, 917.⁴ *Samādhi*—i.e., of *Fourth Jhāna*—based on his power of *abhiññā* (Commentary). The 'fivefold' quality, according to the Commentary, is not the Four Stages, with the First divided (see *Bud. Psy.*, p. 52), but a somewhat similar list of suffusion of—(1) zest ; (2) pleasure ; (3) *ceto*, ? will or intellect ; (4) light ; (5) a representative image. The fivefold Jhāna (917) is not so characterized. I have not as yet met with this classification elsewhere.⁵ = verse 891, etc.



IN A SIWALIK SĀL FOREST.
(Near Dehra Dun, United Provinces).

*'These be the thoughts that came to a Brother
Seated beneath the sāl-forest's fair blossoms,
Lone and aloof in deep contemplation.'*

The Sāl, or *Shorea robusta*, is eminent amongst Indian trees for its timber, its majestic size, and the abundance of its clustered yellow flowers. Wright's *Illustrations of Indian Botany*, p. 87.

Low have I laid the heavy load I bore,
Cause for rebirth is found in me no more. (918)

In Veḷuva,¹ in Vajjian land 'twill be
That life shall reach its final term for me;
And I 'neath bamboo-thicket's shade that day,
Sane and immune, shall wholly pass away. (919)

CCLVII

Pārāpariya.

His story has been recorded above.² Now those verses he spoke in the Master's lifetime, himself not yet arahant, touching the governance of the six powers (five senses and mind). But these verses he uttered after the Master had passed away, and when his own passing away was at hand. And in them he declared the future of bhikkhus under a perverted Norm.

Now the first stanza was placed by the Compilers.

*These be the thoughts that came to a Brother,
Seated beneath the great forest's³ fair blossoms,
Lone and aloof, in deep contemplation :--* (920)

How is the conduct of the Brethren changed
Since when the Sovereign of the world, the Man
Supreme, was ~~yet~~ abiding on the earth! (921)
Raiment to shield from chilly winds, to hide
What should be hid, enough, no more, they sought,
Enjoyed contentedly whatever came. (922)
Whether the food was excellent or poor,

The requisites for men as living things,
 And medicine too as means to live:—for these
 Not fervently they cared, as care they did
 How to destroy the poisons of the mind. (924)
 In the deep forests 'neath the shade of trees,
 In caverns, in the bosom of the rocks,
 Detachment studying and developing:—
 So lived they making that their instant quest. (925)
 Of lowly, humble soul and frugal ways,
 Gentle of heart, pliant and apt in mind,
 Of gracious manner, speech not scurrilous,
 Intent on good [for others and for self],¹ (926)
 Pleasant and lovely therefore in their lives:—
 Their goings, their enjoyments, their pursuits,—
 Like the smooth tenour of a stream of oil. (927)
 For them every intoxicant was dead,
 Mighty in Jhāna they, mighty for good :
 Now are those Elders wholly passed away.
 Few now-a-days there be like unto them. (928)

From dearth of good conditions and insight,
 The Conqueror's Rule, compact of all that's best
 In plan and mode, crumbles and wears away. (929)
 Bad the conditions and corrupt the age,
 Wherein e'en they, who for the life detached
 Had made good start, and to the higher things
 That yet remain [might follow on],—e'en they (930)
 From the swift growth of all that doth corrupt,
 Do influence for evil many folk.
 Methinks they juggle with [the consciences
 Of] fools as devils sport with the insane. (931)
 By the corruptions overcome, such men,—
 Pursuing here and there what doth corrupt,
 As one who calleth loud what he hath got,—² (932)

¹ So the Commentary. Ver. 926-8 show the *Ariyavaṇṣapaṭipadā*.

² The three foregoing gāthās are full of difficulties, which, for me, are not always made intelligible by the Commentary. *Upaṭṭhita-vivekāya* is *suvisuddhasīlacārā pi samānā*. *Sesadhammakā* is, lit.

They quarrel 'mongst themselves, forsaking quite
 The blessed Norm, and, after errors gone,
 Do ween :—Lo! this is better, this is best. (933)
 They who have turned their back on wealth and wife
 And child, and left their home, if they but get
 Spoon-alms, will do things that beseem them
 not. (934)
 They eat until they are replete, then down
 They lie supine, and when awake, discourse
 Concerning matters which the Master blamed.¹ (935)
 All arts and handicrafts they highly rate
 And practise :—such are bhikkhus' duties deemed,
 The while from inner conquest they abstain. (936)
 And clay and oil and powder for the bath,
 Water and food and lodging they present
 To laymen, in the hope of richer alms; (937)
 Yea, toothsticks also and kapiṭṭha fruit.²
 Petals of flowers to chew, and curries choice,
 Mangoes³ and cocoanut, myrobalan. (938)
 In drug-purveying they as doctors be,⁴
 In business matters like the laity,
 Like courtezans do they parade their gear,
 And play the lord like any noble squire. (939)

'remainder-of-Norm-ish.' 'Consciences' is interpolated. For *sayan-gahe*, etc., *sasangāme* is suggested, as the battle-cry of Māra, captain of the *kilesas*. These, standing for evil or sin in general are greed, hate, dulness, conceit, error, perplexity, sloth, distraction, impudence, imprudence. Dr. Neumann cites only the first, over-simplifying the evil conditions.

¹ Abstemiousness, lying on the side only, and avoidance of certain topics belonged to a bhikkhu's duties. Cf. *Bud. Psy.*, p. 353; *Dialogues*, i. 245 (for 'heroes,' understand 'champions, athletes'); *Ang. Nik.*, i. 114; *Bud. Suttas*, 227.

² Apparently a kind of apple. Cf. *Milinda*, i. 262. Identified in Childers's Dictionary as *Feronia elephantum*.

³ Mangoes, the Commentary says, typify many fruits, such as citrons, cocoanuts, etc.

⁴ The practice of medicine and surgery for gain is disallowed for bhikkhus (*Dialogues*, i. 25 f.).

Adulterators they, tricksters and cheats,
 Unscrupulous, by many stratagems,
 In things of this world freely they indulge. (940)
 Pursuing ways and methods fit for fraud,
 Seeking a livelihood by cunning craft,
 They draw together plenteous store of wealth. (941)
 To settle business is the Chapter called,
 Not in the interests of the holy Norm.
 And when they preach to others, 'tis but gain
 That is their motive not the good of men. (942)
 Many there be without the Order's fold
 Who brawl and quarrel o'er the Order's gains:
 Insolent spirits they, all unashamed
 To live on offerings to others given. (943)
 Thus some there are who lacking piety,
 Though with head shaved, and with the yellow robe,
 Yearn all the while to be revered,
 And hanker after favours, treats, and gifts. (944)

Thus when so much as now is fallen away,
 No easy thing it is, as it was then,
 Either to touch and win the unattained,
 Or to hold fast what hath been touched and won. (945)
 As one who shoeless walks in thorny brake,
 Calling up heedfulness at every step,
 So should the sage in township make his tour. (946)
 Remembering the saints of other days,
 And recollecting how it was they lived,
 E'en though to-day be but the after-time,
 He may yet win the Ambrosial Way of Peace. (947)

*Thus in the sāl-wood spake the good Friar,
 Well-trained and practised as to his faculties.
 Then to the Saint came the Peace of the Passing—
 Came to the Seer for whom was no rebirth. (948)*

¹ *Jīvikatthā* (where Dr. Neumann's rendering is ingenious, if strained)
 is paraphrased by *jīvikappayojanā*; *ñjīvāhetukā*.

CANTO XVII

POEMS OF THIRTY VERSES

CCLVIII

Phussa.

Reborn in this Buddha-age as the son of the ruler of a province,¹ he was named Phussa, and was trained in all the accomplishments of noble youths. But because of the conditions to which he had attained, his heart hung not upon worldly desires, so that when he heard a certain great Thera preach the Norm, he believed, and entered the Order. Practising himself in Jhāna, he thereby established insight, and in due course acquired sixfold abhiññā.

Now one day an ascetic named Paṇḍara-gotta² heard him teach the Norm. And seeing around the Thera a company of bhikkhus all of virtuous conduct, trained and controlled in body and mind, that ascetic thought: 'Excellent i' faith is this system! Long may it prevail on earth!' And he asked the Thera: 'How will it be, your reverence, with the progress of bhikkhus in the future?'

To explain this situation the Compilers first placed this verse:

*Paṇḍarasa-gotta, hermit,
Seeing such a goodly audience,
Modest, quiet, contemplative,
Questions asked, addressing Phussa:— (949)*

¹ Maṇḍalikarañño. See p. 83, n. 5.

² The Commentary gives Paṇḍa, Paṇḍara, Paṇḍarasa, as equally valid. Nothing more is known of him; but it may be he is connected with the Paṇḍarangas, a set of 'Wanderers' in the days of Bindusāra and his son Emperor Asoka. *Samantapāsādikā* (*Vinaya Texts*, iii. 800).

What in the days to come will be your aims,
 And what will be your tendencies¹ and what
 Will be your customs and observances?²
 To me who ask thee do thou this declare. (950)

PHUSSA.

List to my words, Seer, Paṇḍarasa named,
 And store them in thy mind attentively;
 I will pronounce concerning things to come.³ (951)

Hasty of temper and malign,
 Arrogant, hypocritical,
 Deceitful, envious, bickerers:
 Thus many in those days shall be; (952)
 Deeming they know the depths of truth,
 While standing at the water's edge.
 Flighty, irreverent towards the Norm;
 And mutually irreverent. (953)

Yea, many evils on this earth
 Shall in the future come to pass.
 This Norm of ours so well set forth
 The stupid-minded will corrupt. (954)
 When in the Conclave voice and vote
 Are giv'n, men, tho' in virtue poor,
 Will forward be, in backers strong,⁴
 Scurrilous and unscholarly. (955)
 When in the Conclave voice and vote
 Are given, they of virtuous mind
 And honesty will weaklings be,
 Of shamefaced mood and little zeal. (956)

¹ = *kiṇ-disajjhāsayā* (Commentary).

² = *vūriṭṭacāriṭṭavanto* (Commentary).

³ Analogous predictions of dangers besetting the Order in the future (*anāgata-bhayāni*, etc.) are ascribed, in several discourses, to the Buddha (*Ang. Nīk.*, iii. 105-110, cf. pp. 176 f., 247 f., 329 f., 340).

⁴ = *pakkhabalena balavanto* (Commentary).

Silver and gold, fields, sites and herds,¹
 Slaves, maids and men, in days to come
 The undiscerning will accept. (957)
 And foolish ones in testy mood,
 Lacking in ethical restraint,
 Will truculently go about
 Like wild things spoiling for a fight. (958)
 Sobriety they will not know:—
 They will be draped in robe of blue,²
 Hypocrites, stiff-necked, obstinate,
 Chatterers, skilled diplomatists,³
 Counterfeiting the saints of old. (959)
 Hair sleek with oil, and frivolous mien,
 And eyelids with collyrium dyed,
 And swathed in robe of ivory hue:
 Thus will they go about the streets. (960)
 The yellow robe, that goodly dye,
 That freed souls wear without disgust,
 The Banner of the Arahant,
 Creates in them but queasiness,
 Who hanker after robes of white. (961)
 Greedy of gain they will become,
 Sluggish and poor in energy;
 Finding fatigue in woodland haunts,
 Around the township will they bide. (962)
 And ever bent on wrongful ways,
 Without restraint, as pupils apt,
 They'll follow those who get most gifts. (963)
 But they to whom no gifts are given,
 Will find nor honour nor regard;
 Though they be men of worth and charm,
 No following will be theirs that day. (964)

¹ *I.e.*, for building, or fallow ground—'akatabhūmibhāgo vatthu,' 'herds,' lit., goats, representing all cattle (Cy.). Cf. *Vin. Texts*, iii. 389 f.

² 'Dyed of inappropriate colour generally' (Commentary).

³ Cf. *JPTS*, 1885, p. 53; *Mūlinda*, ii. 253; *Iti-vuttaka*, p. 112. The Commentary in places defines in the same words as Buddhaghosa (*Ang. Nik.*, ii. 26).

Scorning their own, the yellow gear,
 Some will wear red of foreign dye,¹
 And others will be found to wear
 White robes of some sectarian flag. (965)
 Dishonour toward the yellow robe
 They in those days will show; bhikkhus
 Will not consider what it means. (966)
 Want of discernment such as this
 Was tragedy unthinkable
 To that wise beast who lay o'ercome
 By pain, wounded, in dire distress.² (967)
 For the Six-tusker then beheld
 The well-dyed flag of arahants,
 And thereanent the elephant,
 Pointing the moral, verses spake: (968)
 'Who suffers vice, yet dons the saffron robe,
 Keeping apart from self-control and truth,
 Unworthy he to wear the saffron hue. (969)
 Who vice rejects, steadfast in virtuous ways,
 And yokes himself to self-control and truth,
 Worthy is he to wear the saffron hue.'³ (970)
 Immoral, stupid and perverse,
 A wanton doer, one whose heart
 Wavers, whose mind is overcast:
 Unworthy he of saffron robe. (971)

¹ On *milakkhuraṇaṇṇa rattay* the Commentary has *kāḷakaraṇaṇa rattay*, 'the nasal *y* being inserted *metri causā*' in *milakkhuraṇa-rattay*.

² *Ruppato*, dat. of *ruppay*; *sarīravikāraṇaṇṇa āpajjato* (Commentary). Cf. *Sutta Nipāta*, v. 331.

³ From the *Chaddantā* (Six-tusker) *Jātaka*, v., No. 514. The elephant, who, it was claimed, was the Bodhisat (destined to become a Buddha), is trapped in a pit by the craft of a hunter, who, to avoid creating suspicion of harm in the beast's mind, disguises himself as a bhikkhu! The *Jātaka* verses are also incorporated in the *Dhammapada*, verses 9, 10. Cf. *Kāsāva-Jātaka*, ii., No. 221. On the word-play, *kāsāva*, 'vice,' *kāsāva*, 'yellow dye,' see M. Müller's *Dhammapada*, SBE, x. 5, n. 9. The citation of this ancient gāthā, and its story, by another book of the Khuddaka-Nikāya is of historical interest.

He who with virtue blest, is freed
 From passion, is intent in heart,
 Whose hopes and purposes are white:¹
 Worthy is he of saffron robe. (972)
 A fool with mind puffed up, distraught,
 For whom no moral code exists:
 Gear white of hue doth he deserve.
 For saffron robe what use hath he? (973)
 Brethren and Sisters, in that day,
 With hearts corrupt, and impious,
 Will bully and humiliate
 Such as have trained their hearts in love. (974)
 And fools e'en by their Elders taught
 Rightly to wear and use the robe,
 For want of wit will listen not,
 Perverse and wanton doers all. (975)
 And so the fools, instructed thus,
 Lacking in mutual respect,
 Will not their tutors' word obey,
 No more than vicious hack its groom. (976)

Thus in the age that is to come
 Will be the course and tendencies
 Of bhikkhus and of bhikkhunis,
 When the last time shall be at hand.² (977)
 Until this time of mighty dread
 That now is not shall come to pass,
 Be ye of gentle, docile hearts,
 Filled with a mutual regard. (978)
 Be loving and be pitiful
 And well controlled in virtue's ways,

¹ Cf. verse 549. *Survisuddhamano vitakko anāvilasankappo vā* (Cy.).

² 'What,' asks the Commentary, 'is the last time (*pacchimo kīlo*)?'
 "From the Third Council" (at Patna, in Asoka's reign) is a reply
 disputed by some. For there are five stages (*yugāni*) in the [life of
 the] Sāsana: *Vimutti*, *samādhi*, *sīla*, *suta*, *dāna*. They follow in
 this order, till only the outward signs (*'inḡamatta*) survive.'

Strenuous, bent upon the goal,
 And onward ever bravely press. (979)
 That danger doth in dalliance lie :—
 That earnestness is sure and safe :—
 This when ye see, then cultivate
 The Eightfold Path, so shall ye touch,
 So make your own,¹ the Deathless Way. (980)

Thus spake the Thera to his congregation. Now just these verses were his confession of aññā.

CCLIX

Sāriputta.

His story and that of Moggallāna the Great² are taken together. Eons ago, in the days of the Buddha Anomadassi, they were playmates, named Sarada and Sirivaddha, sons, the one of an eminent brahmin, the other of a great landowner. Sarada succeeded to his father's estate, but oppressed with the general doom of all creatures, he left the world to seek a path of release, inviting Sirivaddha to do likewise. 'I cannot,' answered Sirivaddha, but he yielded when Sarada, as a Rishi, had been visited by the Buddha. Now all Sarada's followers became arahants after hearing Anoma, the chief disciple, preach the Norm. But Sarada himself, being pre-occupied in mind, was unable to penetrate to the Paths and the Fruits. Thereupon both Sarada and Sirivaddha aspired, in presence of the Buddha, to occupy, like Anoma, the post of chief disciples to a Buddha in the future. This the Buddha promised should come to pass in the days of Gotama Buddha. There is no record of their subsequent kamma, but before our Exalted One arose, Sarada was reborn not far from Rājagaha, at the township

¹ 'Touch'—i.e., 'realize,' Commentary reading *phusanti*.

² See CCLXIII. Dhammapāla's account of the legend is here somewhat condensed.

of the Upatissas,¹ of Rūpasārī the brahminee, and on the same day Sirivaddha was born, not far from Rājagaha, at the township of the Kolitas, of Moggali the brahminee. And because each was the son of the head of his family, the one was named Upatissa, the other Kolita. Both boys² were reared in luxury, and excelled in all accomplishments. But seeing the crowds one day assembled for the hill-top fair³ at Rājagaha, they both, because their insight had attained maturity, beheld how, within a century, all that folk would fall into the jaws of death, and with agitation they decided to seek a doctrine of release. And they left the world in the school of the Wanderer Sañjaya, agreeing each to tell the other if he first arrived at Amata.

In Sañjaya's teaching they found nothing genuine, and pursued their quest, asking recluses and brahmins, till through Assaji the bhikkhu, they found the Exalted One,⁴ and were by him ordained with the laying on of the hand and the words: COME, BHIKKHUS. Made Stream-winners by Assaji's summary of the Norm,⁵ they had no need to study, for each of the other three Paths. Why? Because of their consummate knowledge even as disciples. Thereby the Venerable Moggallāna, on the seventh day, at the village of Kallavāla in Magadha, overcame sloth and torpor by the Master's injunction, and listening to an exercise on elements,⁶ won the topmost point, while the Venerable Sāriputta, half a month after his ordination, won it while dwelling with the Master in the Sukarakhata Cave⁷ at Rājagaha; while

¹ Nāḷaka. Upatissa was his family name, Vanganta his father's name (*Dhammapada Commentary*, ii. 84; see above, CCXXXVIII.).

² Their close friendship is described in detail in the *Dhammapada Commentary*, i. 90 ff. ('Aggasāvaka-vatthu,' on verses 11, 12).

³ *Giraggasamajja*. On *samajja*, see *Dialogues*, i. 7, n. 4.

⁴ Fully described in *Vinaya Texts*, i. 144 ff.; hence I have greatly condensed the narrative here.

⁵ Viz., that the Buddha explained all things *causally*.

⁶ I cannot trace this particular exercise in the *Nikāyas*, but there are several that may have served such a purpose—e.g., in the *Dhātu-Saṅgyutta*, ii. 143 ff.; also 248; iii. 227 ff.; *Ang. Nik.*, iii. 245, 290.

⁷ Or Sūkara. The name is not met with elsewhere. Cf. *Dhammapada Commentary*, i. 96.

Dighanakha, the Wanderer, his sister's son, was being taught the 'Vedanāpariggaha' Suttanta.¹ Thereafter the Master, in conclave at Jetavana, ranked Sāriputta chief among his disciples in wisdom and insight.

And he, established in the position of General of the Norm, working for the good of beings, one day thus declared his aññā before his fellow-disciples :

Whoso according to his powers
Is virtuous,² saintly, clear in mind,
Earnest his purpose to perform,
Who loveth introspective work,³
Well concentrated and intent,
Lone and detached, blissful, serene :
This man is rightly Bhikkhu named. (981)

When he of food or moist or dry partakes,⁴
Let him not fully satiated be.
Lean in the stomach, temperate at meals,
And watchful let the bhikkhu wend his way.⁵ (982)
Hath he but eaten mouthfuls four or five,
Let him drink water :—here is sure enough
Refreshment for a bhikkhu filled with zeal. (983)
Things that are seemly let him get and take :—
Raiment that's worn for this specific end :—
Comfort enough for bhikkhu filled with zeal. (984)

¹ I.e., the 'Dighanakha-Suttanta' (*Majjh. Nik.*, i., No. 74). It is called as above in the *Dhammapada Commentary*, *loc. cit.*, and in *Sumangala-Vilāsinī* on *Digha*, ii., XIV., § 10.

² The Commentary paraphrases *yathācārī* as *yato kāyādīhi saṃyato*, *saṃvuto hutvā carati*, which is merely exegetical; -*sato* is for -*santo*.

³ *Ajjhattarato*. This apparently curious term—lit., delighting in what is of one's self, or personal—occurs in a verse repeated four times in the Sutta-Pitaka: *Digha Nik.*, ii. 107; *Saṃy. Nik.*, v. 263; *Dhammapada*, verse 362; *Udāna*, vi. 1. In *Dialogues*, ii. 113, it is rendered 'with inward joy,' the Commentary only paraphrasing by *niyaka*, 'one's own' (*Therīgāthā*, ver. 469). Here our Commentary paraphrases by 'delighting in the practice of meditative exercise.'

⁴ The metre here changes from a long irregular one to śloka.

⁵ *Paribbaje* = *vihareyya* (Cy.). Quoted in *Mil.* ii. 350; *Jāk. Cy.*, ii., 293.

And when he sitteth cross-legged on his couch,
If but his knees be screened from falling rain,¹
'Tis ease enough for bhikkhu filled with zeal. (985)

Whoso hath looked on pleasure as but pain ;
Who hath discerned in pain the piercing dart ;
Saw no abiding self betwixt the two :—²
What world will hold, what fate detain that
man ? (986)

Ne'er give me one with evil in his heart,
Inert, inactive, and intractable,
Knowing but little of the holy Norm.
What world will hold, what fate detain that
man ?³ (987)

He who is learned in the holy Norm,
Can understand, is thoroughly intent
On moral base, and knit to inward calm :—
Let him for me the head and foremost stand. (988)

Whose heart is to obsessions⁴ given o'er—
A deer seduced by fascination's snare—
He from Nibbāna goeth far astray,
To utmost haven fails to find the course. (989)

¹ This is the first of the gāthās quoted in the *Milinda* as Sāriputta's (ii. 280). Some of them are not traceable in the Canon. The Commentary explains : ' Of whom, so seated in his hut, the rain does not wet the knees.'

² Referring to the doctrine in *Saṃy. Nīk.*, iv. 207 ; *Iti-vuttaka*, § 53. The ethical point is self-mastery with regard to the three modes of feeling on occasion of sense. The usual reference to the third mode, neutral feeling, is ' hath looked on it as impermanent ' (*aniccatto*). Here it is *anattato*. The Commentary has *nāhositi : yathābhūtāva-bodhe na attaniyābhinivesanay ahosi*.

³ Lit. : By what in the world what may be ? Quoted, but not verbatim, in *Milinda*, ii. 332. Dr. Oldenberg inclines to think *anācāro* may be more correct than *anāḍaro*, intractable (*Theragāthā*, p. 89, n.).

⁴ The difficult word *papañca*. See Dr. Neumann's note at this passage, and ours (*Dialogues*, ii. 312). The former renders it by *Sonderheit*, *Vielfalt*, diversity, plurality. But when the danger in

But he who from obsessions clears the heart,
 Delighting in that path where these are not,
 He to Nibbāna surely finds the way,
 To utmost haven safely steers his course. (990)

Now one day the Thera, seeing where his younger brother Revata¹ was dwelling—a waterless jungle of thorn and acacia trees—commended him, saying :

In village or the wild, in vale, on hill,
 Where'er the men of worth, the arahants,
 Their dwelling make, delightful is that spot. (991)
 Delightful are the forests, where no crowd
 Doth come to take its pleasure ; there will they
 Who are released from passions find their joy.
 Not seekers they for sense-satiety. (992)

Again, the Thera showing kindness to an unfortunate brahmin named Rādha, caused him to leave the world and enter the Order.² Afterwards, while on tour, he admonished Rādha, pleased with his gentle behaviour :

As one who shows where treasures hidden lie,
 So is the man of wisdom who discerns
 What to avoid, and utters sage rebuke :—
 If such an able guide ye see and heed,
 For you who follow, better 'tis, not worse. (993)

Now one day, the Master not going himself to suppress the corrupt settlement of the Assaji-Punabbasu bhikkhus

these is opposed to 'concentration,' 'selection,' 'simplicity,' etc., the word opposed to *ekatta* is, so I find, *nānatta*, not *papañca*. *Papañca* is defined as threefold: 'craving,' 'conceit,' and 'error' (*diṭṭhī*). In the *Vibhanga*, p. 390, *papañcitāni* are nine forms of speculation (*diṭṭhī*) about future individual existence, a content shared by the terms *maññitāni* (conceits), *phanditāni* ('vapourings,' imaginings), *sankhatāni* (mental concoctions). Cf. my note *JRAS*, 1906, 246 f.

¹ Cf. XLII, CCXLIV.

² This is more fully related in *Dhammapada Commentary* ('Rādha-thera-vatthu'), ii. 104 ff., on verse 76. Rādha is probably the aged Thera of CXXVII, ordained by Sāriputta.

on Kiṭā Hill,¹ Sāriputta went instead with Moggallāna and their followers. And when Sāriputta's admonition was disregarded, he spake thus :

One should exhort, one should instruct, forbid,
Hinder that which is mischievous and wrong.
So acting, by the good is one beloved ;
'Tis only evil-doers who take dislike. (994)

When the brethren were saying that he whom the Master was teaching—namely, Dīghanakha the Wanderer²—was fully prepared by his antecedents, Sāriputta interposed, saying : That was not so :

Another was't to whom He taught the Norm—
The Exalted One, the Buddha, He who Sees—
For while the Norm was being taught I heard,
Seeking for good with hearing all attent. (995)
And not in vain, I trow, my listening,
For I have won release, am sane, immune.
Nor to attain the vision of my past,
Nor for the means to see—the eye divine— (996)
The mystic power to read the thoughts of men,
Discern de cease, rebirth in earth and heaven,
Nor for the ear celestially attuned :—
Had I to pitch and to adjust the mind.³ (997)

The next three stanzas were spoken of him, when, dwelling at the Dove's Cave Vihāra, he took no injury from the Yakkha's blow :⁴

¹ On this section of the first schismatics, see *Vinaya Texts*, ii. 347 ff. Cf. iii. 211 ; *Dhammapada Commentary*, ii. 109 The hill was near Sāvattthī.

² See above, p. 34, n. 5.

³ *Paṇḍhi me na vijjati*. See Sāriputta's story—his needing no intermediate studies.

⁴ This quaintly told episode is in *Udāna*, iv. 4. The Vihāra is not as yet met with elsewhere. In that work the concluding three lines are said to have been spoken of him by the Buddha. Verses 998-1000 are ascribed also to Revata (CCXLIV.).

Seated at foot of tree, with shaven head,
 Wrapped in his cloak, in wisdom ranked supreme,
 The Thera Upatissa musing deep, (998)
 His thought transcending acts percipient,¹
 Disciple of the supreme Buddha, he
 Thus far in Ariyan silence was immersed. (999)
 E'en as a mountain-crag unshaken stands,
 Sure-based, a Brother with illusions gone,
 Like to that mountain stands unwavering. (1000)

Now one day, through the Thera's absence of mind, the
 lap of his robe hung down. And a novice said: 'Your
 reverence, it should be draped around you.' Then Sāri-
 putta, nodding, said: 'Good, you have done well to say
 so!' And going a little way, he draped his robe round him.
 And showing that for such as he that was a fault, he said:

The man of blameless life, who ever seeks
 For what is pure, doth deem some trifling fault,
 That is no heavier than the tip of any hair,
 Weighty as [burden of the gravid] cloud.² (1001)

Again he showed the equanimity of his mind in respect
 to living or dying with the verse:

Not fain am I to die nor yet to live.
 I shall lay down this mortal frame anon
 With mind alert, with consciousness con-
 trolled. (1002)
 With thought of death I dally not, nor yet
 Delight in living. I await the hour
 Like any hireling who hath done his task.³ (1003)

Again, in teaching the Norm, he uttered these verses:

On both sides [of the scene we look,] and lo!
 'Tis dying, not the dearth of death [we see],

¹ He was in Fourth Jhāna (Commentary). But *avitakka* is reached
 as early as the second stage.

² Also in his brother's poem, = verse 652.

³ = verse 606. These, again, come into Revata's verses.

Be it the backward or the forward view.¹
 Fulfil ye then your course, lest ye be lost !
 See that this moment pass not by for nought !² (1004)
 E'en as a border city guarded well
 Within, without, so guard ye well yourselves !
 See that the moment pass not and be lost,
 For many mourn in woe that moment past. (1005)

Now one day, seeing the venerable Koṭṭhita the Great,
 he spoke three stanzas proclaiming his excellence :³

Whoso serene and calm, dead to the world,
 Can utter wisdom's runes with wit unswelled,
 Unruffled, he doth shake off naughty things,
 As they were forest-leaves by wind-god blown. (1006)
 Whoso serene and calm, dead to the world,
 Can utter wisdom's runes with wit unswelled,
 Unruffled, he doth strip off naughty things,
 As they were forest-leaves by wind-god blown. (1007)
 Calm and serene, by vice unharassed, free
 From all that hinders clarity of mind,
 Lovely in virtue, of discerning wit,
 He should End-maker be of suffering. (1008)

The following was said concerning the Vajjians who
 believed in Devadatta,⁴ and approved of his doctrine :

Some⁵ souls there be on whom none should rely,
 Be they housefolk, or e'en among recluses.

¹ Standing in middle-life and looking at old age or youth (Commentary). In these four lines the śloka is exchanged for an irregular species of verse. Read *ubhayena-m-idaṇ*.

² Cf. verses 403, 653 ; *Sisters*, verse 5.

³ Curiously enough the first is ascribed to Koṭṭhita himself. See II.

⁴ On the career of Devadatta, first cousin to the Buddha, see *Vinaya Texts*, i. 228 f., 233 ff., especially 239 ff. Cf. *Milinda*, i. 162 ff. Sāriputta, who had previously sung his praises, was appointed to proclaim him a renegade, whose very virtues were untrustworthy.

⁵ On *ekatiyesu* (Cy. *ekaccesu*), see Trenckner, *Pali Miscellany*, p. 56

Such as have once been good and turned to bad,
 And then from bad have veered to good again. (1009)
 Desires of sense, ill-will, torpor and sloth
 In the bhikkhu, distraction of the mind,
 And doubt :—five cankers of the heart¹ are
 these. (1010)

Whoso can suffer both extremes of fate :
 The favour and disfavour of the world,
 The while he bides in sober earnestness,
 Unwavering his concentrated mind :—(1011)
 Him, musing ardent and unweariedly,
 With intuition fine and delicate,
 Zealous to slay the tendency to grasp :—
 Him 'a good man' indeed should others call. (1012)

To draw yet other distinctions, instancing the Master
 and himself, he uttered these verses :

The mighty ocean, the extended earth,
 The mountains, yea, the firmament² afford
 No picture meet to show how excellent
 Th' emancipation of our Master's mind. (1013)
 The Elder Brother, very wise, intent,
 Who after His example turns the Wheel,
 Is like to earth, to water, and to fire,
 In that he feels no fondness nor disgust.³ (1014)
 He hath the topmost place for wisdom now,
 Mighty in intellect, a mighty sage;
 Not dull is he though he seem dull of wit;⁴
 Ever in blissful cool he wends his way. (1015)

¹ These five 'Hindrances' are here classed as Kilesas, or *kelisā* (*Bud. Psy.*, 310 ff.)—so also the (Br) Cy.—'cittupakkilesā.'

² 'That which is divided into East, and so on' (Commentary).

³ The Master was, deliberately and magnanimously, as equable with regard to things desirable and undesirable as were the elements, unconsciously, says the Commentary. The bhikkhu had to cultivate the earth-mind, water-mind, to the same end (*Majjh. Nik.*, i. 423; *Ang. Nik.*, iv. 374; cf. *Jūt.*, iii. 247; *Milinda*, i. 258; ii. 308, 311).

⁴ Cf. verse 501. 'Owing [to the simplicity of his wants.] Com-

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⁴ Cf. verse 501. 'Owing [to the simplicity of his wants.' Com-

To show the completion of his life's task, he said :

The Master hath my fealty and love,
And all the Buddha's ordinance is done.
Low have I laid the heavy load I bore;
Cause for rebirth is found in me no more.¹ (1016)

And when he came to his utter passing away, he thus admonished the brethren assembled around him :

Press on with earnestness and win the goal!
This the commandment that I give to you.
Lo! now my going-out complete will be.
From all am I released and utterly.² (1017)

CCLX

Ānanda.

Deceased from the Tusita heaven, together with our Bodhisat, he took birth in the family of Amitodana the Sākiyan.³ And because the kinsfolk said, 'He is born bringing you happiness' (Ānanda), so they named him. When he was grown up, and the Renunciation, Supreme Enlightenment and Wheel-rolling had taken place, and the Exalted One had finished his visit to Kapilavatthu, Ānanda renounced the world with Bhaddiya⁴ and the others, and was ordained by the Exalted One. Not long after he heard a discourse by Punṇa of the Mantānis,⁵ and completed the First Path.

mentary, reading, for *mahāmuni*, *mahamati*, and quoting the Buddha's eulogy of Sāriputta, *Majjh.*, iii. 25.

¹ = verses 604, 792, 891, 918.

² Ascribed to his brother, Revata, when the latter also was dying (verse 658). Cf. the Buddha's last words, *Dialogues*, ii. 178.

³ Cf. the genealogical table in Rhys Davids, *Buddhism*, p. 52, where, according to authorities later than Dhammapāla, he is made son of Suklodana, another brother of Suddhodana. Here he is made brother (possibly half-brother) to Mahānāma and Anuruddha (see CCLVI.).

⁴ Cf. CCLIV.

⁵ Cf. IV.

Now during the first twenty years of the Exalted One's Buddhahood, his personal attendants were not permanently such. One day it was Nāgasamāla,¹ who, taking bowl and cloak, walked [after him]; another day Nāgita,² another day, Upavāna,³ Sunakkhatta,⁴ Cunda the novice,⁵ Sāgata,⁶ Meghiya.⁷ Usually the Master did not favour one more than the others. But one day the Master, seated in the Buddha's seat of supremacy, in the cell of the Fragrant Chamber, surrounded by the brethren, addressed them thus: 'I, bhikkhus, am now advanced in years;⁸ and some bhikkhus, when they have been told, "Let us go this way," take another way, and some drop my bowl and cloak on the ground. Do ye know of a bhikkhu to be my permanent body-servant?' Then a righteous thrill went through the brethren, and the venerable Sāriputta arose, and, bowing to the Exalted One, said: 'I, lord, will wait upon you.' Him the Exalted One rejected, and Moggallāna the Great also. And all the great disciples said, 'We will wait upon you,' save only Ānanda. But he just sat in silence. Then they said to him: 'Brother, do you, too, ask the Master for the post of attendant?' 'If I did ask, what sort of post-gaining would that be? He himself will say of whom he approves.' Then the Exalted One said: 'Ānanda, bhikkhus, is not to be urged by others; if he knows it of himself, he will wait upon me.' Then the brethren said again: 'Get up, brother Ānanda, ask the Master for the post.'

¹ Cf. CLXXXVI.

² Cf. LXXXVI.

³ Cf. *Dialogues*, ii. 151.

⁴ Cf. *Dialogues*, iii., XXIV., §§ 3, 4.

⁵ Apparently not Cunda the Great (CXXXI.). He was attendant on Sāriputta till the latter died. He then announced the death to Ānanda and the Buddha (*Samy. Nik.*, v. 161 f.).

⁶ Cf. *Vinaya Texts*, ii. 2 ff.; *Jātaka*, i., No. 81.

⁷ Cf. LXVI.

⁸ Judging by Ānanda's account of his term as constant attendant, in verses 1039-1043, the Buddha will have been at this time fifty-six years old. The twenty years of temporary attendance added to these twenty-five just make up the period of the Buddha's ministry.

Then Ananda stood up and said : ' If, lord, the Exalted One will refuse me four things and grant me four things, then will I wait upon the Exalted One. Will he never give me any choice garment or food gotten by him, nor a separate "fragrant cell," nor go if he has received an invitation? For if he do not deny me these things, some will say : "Where is the burden [of such service]? Ananda serves that he may get clothes, good fare and lodging, and be included in the invitations." And further, will the Exalted One go when I have received invitations? Will he suffer me to bring those to him who have come from afar and around to see him? Will he, when I am perplexed, suffer me to come to him? Will he repeat to me doctrines he has taught while I was present? For if he do not grant me these things, some will say : "Where is the advantage [in such service]?" If when I am asked to bring the Exalted One to a meal next day he will not come, or if he will not consent to see whom I would bring, people will put no trust in me, and will say he shows me no attention. And if he do not explain the doctrine and its divisions, they will say : "Friend, do you not know, however much you follow him like his shadow?" If, then, the Exalted One will grant me these eight boons, I will wait upon him.' And the Exalted One granted them.¹

So from that day thenceforth Ānanda waited upon him of the Ten Powers, bringing him water and toothpick, washing his feet, accompanying him, sweeping his cell, and so forth. During the day he kept at hand to mark the Master's : ' This should be procured,' ' That should be done.' And at night, taking a stout staff and lantern, he would go nine times round the ' fragrant cell,' making response if the Master called that he might not succumb to drowsiness.

Then the Master, in Ariyan conclave at the Jeta Grove,

¹ Buddhaghosa's account of Ānanda's judicious contract (Commentary on *Anguttara*, i. 24 f.) is more coherent than that in our Burmese manuscript of Dhammapāla's Commentary. I have used it help in the above, somewhat condensing both accounts.

ranked him the foremost bhikkhu in five respects: erudition, mental vigilance, power of walking, steadfastness, ministering care.¹ . . . And so this great Brother, remaining yet a student after the Master had passed away, when admonished by the bhikkhus² and alarmed by a fairy³—as has been related above—thought, ‘To-morrow⁴ the Council will take place, but it is not suitable that I, who am doing a student’s work, should go to the assembly to recite the Doctrine with the Masters, the Elders.’ Then zeal awoke in him, and far through the night he practised insight on the Terrace. His efforts yet unrewarded, he entered the Vihāra, and seated on his couch, and desirous to lie down, he inclined his body. His head had not touched the pillow, nor his feet left the ground. when in that interval his heart was freed from the intoxicants without any grasping whatever, and he won sixfold abhiññā. Therefore he entered the Council Hall.

Now the verses he had uttered from time to time were collected, and included in the Brethren’s Psalms at the recital of the Khuddaka-Nikāya.⁵

The first stanzas were delivered in admonition to those bhikkhus whom he saw consorting with Devadatta’s partisans :

With slanderer and man of wrath,
 With the mean-hearted and malign⁶
 No commerce should the wise man hold.
 Evil is concourse with the bad. (1018)
 With the believer and the wise,
 The gentle and the learned man⁷
 Communion should the wise man hold,
 For blest is concourse with the good. (1019)

¹ *Ang. Nik.*, i. 24 f.

² *Vinaya*, ii. 288.

³ *Saggy. Nik.*, i. 199. Cf. above, CXIX.

⁴ *Vinaya Texts*, iii. 373 f.

⁵ The fifth and concluding section of the *Sutta-Piṭaka*, containing, *inter alia*, the present work.

⁶ *Lit.*, delighting in ruin (of others). On Devadatta, see preceding poem.

⁷ *Penalo*, amiable, is, in the Commentary, having charming virtue (*piyasilo*).

The following verse was uttered, when the lay-follower Uttarā was suffering her own beauty to dispose her to sensuality, and in order to make her understand the frailty of the body. Some say it was spoken in admonition of those who lost their heads at sight of Ambapālī :¹

Behold the tricked-out puppet shape, a mass
Of sores, a congeries diseased, teeming
With many purposes and plans, and yet
In whom there is no power to persist. (1020)
Behold the tricked-out form, bejewelled, ringed,
All sheathed in bones and skinny envelope,
By help of gear made fine and fair to see.² (1020a)

The next two verses were a psalm uttered by the Thera when he had won arahantship that night on his couch :

Much learn'd in holy lore and eloquent,
The leal henchman of the Buddha he ;
Now hath the burden fallen from his back.³
Released, the Gotamid lies down to rest. (1021)
For him the deadly cankers live no more ;
Gone are the chains, the barriers all behind ;
In blissful cool he bears his final frame,
For ever past the power of birth and death. (1022)

Wherein are founded and set up the truths
Taught by the Buddha of the Sun's great line :—
The Path that to Nibbāna straight doth lead—
There, too, stands Ānanda the Gotamid.⁴ (1023)

¹ I can trace neither episode. See verses 769, 770. Uttarā, a lay-follower, has a story in the *Dhammapada Commentary*, iii. 302 ff, but it is not that alluded to above.

² Dr. Oldenberg allows for the *pe*, 'etc.', in the manuscripts, only one verse (769), but the Commentary gives verses 769, 770, in full.

³ *Pannabhāro*, 'a fallen-burden-er' (*Majjh. Nik.*, i. 139, etc.). This, a qualification in Bunyan of the new convert, is in Buddhism a culminating event for the arahant.

⁴ The Commentary makes a Great Brahmā god vindicate Ānanda's rank as arahant on his entry at the Council by these words. Cf. above, *Khujja-sobhita*, CLXXV. On the Sun lineage of the Gotama clan, cf. XXVI. and CXXXIX.

Now one day Moggallāna the brahmin cattle-herd¹ asked the Thera : ' You are very learned in the Buddha's Rule. How many of the doctrines your Master taught do you keep in your mind ?' The Thera replied :

Eighty-two thousand from the Buddha's self
I've learned, from brethren yet two thousand
more :

Hence four and eighty thousand texts in all
The number that for me have currency.² (1024)

One day the Thera showed a man of desultory life the danger of no culture thus :

Whoso but little knowledge hath,
That man grows old as doth an ox.³
His fleshly bulk is multiplied,
But understanding groweth not. (1025)

The following verses he said concerning a bhikkhu who despised another as less learned than himself :

The learned man who doth despise,
For knowledge, him who little knows,
Is as a blind man who doth bear
A lamp :—so 'tis borne in on me.⁴ (1026)
Wait on the men of learning ; look
That learning nowise injured be ;
For 'tis the root of holy life ;⁵
Hence bear the Doctrine in your hearts. (1027)
Knowing the sequence of the text,⁶
And versed in what the text doth mean,

¹ Ānanda's interlocutor in the 'Gopaka-Moggallāna-Sutta' (*Majjh. Nik.*, iii. 7 ff.), where, however, this question does not find a place.

² *Pavattino*, 'that proceed' ; the better way, in Buddhist psychology, of expressing the popular 'keep in mind' (*dhāreti*).

³ *I.e.*, not seeking the good of parents, kin, or anyone (Commentary).

⁴ *I.e.*, while his knowledge benefits others, his pride darkens his own progress (Commentary).

⁵ The fulcrum for saintly effort (Commentary).

⁶ *I.e.* if half a stanza is given, he can supply the other half (Commentary).

Apt to interpret and explain :¹
 This scholar grasps the Norm aright,
 And well its sense doth ascertain. (1028)
 By patience eager purpose grows,²
 Up surges effort; then he weighs;
 Thus timely exercising will,³
 Within he grows composed, intent. (1029)

Who in the Norm is widely versed
 And bears its doctrines in his heart,
 Disciple of the Buddha, wise,
 Eager to understand the Norm :⁴
 Such as he is, him follow ye. (1030)
 Who in the Norm is widely versed
 And bears its doctrines in his heart,
 Of the great Master's treasure Ward,⁵
 An eye is he for all the world,
 Whom all should honour and revere,
 Who in the Norm is widely versed. (1031)
 Who in the Norm takes his delight,⁶
 Doth love and con it over well,
 And lets it live in memory,
 That brother from the holy Norm
 Will ne'er secede nor fall away. (1032)

¹ *Nirutti* here represents the other three *paṭisambhīdās* as well (Commentary). Cf. *Sisters*, p. 17, n. 1.

² *Chandikato hoti*. In *Vibhanga*, p. 208, *chandīkatū*, the corresponding abstract noun, is synonymous with *kattukamyatū*, desire to do. The Commentary paraphrases by *chandajūto*. Hence apparently *-kato* signifies 'formed' or 'set up,' and not 'done' or 'fulfilled.'

³ *Padahati*.

⁴ *Dhammaviññūṇaṇ ṭṭhāṇaṇ* : *dhammaviññūṇasankhātāṇ dhammaññūṇaṇ*. *Viññūṇaṇ* is knowing on occasion of, or in connection with, sense-objects. It is probably used here *metri causā* for *ñāṇaṇ*, for I cannot match such usage of the term.

⁵ *Kosāraṅkko* : an allusion to his usual (Commentarial) title of *Dhammabhaṇḍāgārīka*, Treasurer of the Norm.

⁶ Lit., having the Doctrine as his pleasure (*Dhammapada Commentary*, 364).

One day he stirred up a listless, slothful bhikkhu thus :

Art thou so heavy, loth to act?
Life hourly ebbing, canst not rise?
To give thy body pleasures gross
So greedy? Whence should come to thee
The happy ease of holy friar? (1033)

The following verse the Thera uttered on hearing of the passing away of the General of the Norm :¹

The firmament on every hand
Grows dim, yea, all confusèd stand
The truths I seemed to understand.²
Gone is the noble friend we love,
And dark is earth and heaven above. (1034)

* * * *

And is the comrade passed away,
And is the Master gone from hence?
No better friend is left, methinks,
Than to mount guard o'er deed and sense.³ (1035)
They of the older time are gone;
The new men suit me not at all.
Alone to-day this child doth brood,
Like nesting-bird ' when rain doth fall. (1036)

The next stanza was spoken by the Master, and the next by the Thera, delighting to do his will :

Full many folk from divers regions come
To see. Forbid them not as hearers of the Norm ;
Suffer them to behold me, 'tis the hour. (1037)

¹ Sāriputta. The first part of the verse is put in Ānanda's mouth when passing on the news brought by Cunda, Sāriputta's attendant, to the Master (*Samy. Nik.*, v. 163). Verses 1035 f. were presumably uttered later, after the Great Decease. Possibly the Br. MS. has omitted the introductory sentence from the Commentary.

² 'The doctrines (*pariyattidhammā*) I had well learnt, even about death' (Commentary).

³ Cf. *Dialogues*, ii. 177 ff., on the need, in bereavement, of *kāyagatā sati*.

⁴ 'Gone to its nest in the rainy season' (Commentary).

Full many folk from divers regions come
 To see. The Master opportunity
 Doth give. The Man who Sees forbiddeth
 none.¹ (1038)

The next five stanzas were spoken to show his position
 as chief attendant :

For five-and-twenty years a learner I ;
 No sensual consciousness arose in me.
 O see the seemly order of the Norm !² (1039)
 For five-and-twenty years a learner I ;
 No hostile consciousness arose in me.
 O see the seemly order of the Norm ! (1040)
 For five-and-twenty years on the Exalted One
 I waited, serving him by loving deeds,
 And like his shadow followed after him. (1041)
 For five-and-twenty years on the Exalted One
 I waited, serving him with loving speech,
 And like his shadow followed after him. (1042)
 For five-and-twenty years on the Exalted One
 I waited, serving him with loving thoughts,
 And like his shadow followed after him. (1043)
 When pacing up and down, the Buddha walked,
 Behind his back I kept the pace alway ;
 And when the Norm was being taught, in me
 Knowledge and understanding of it grew. (1044)

But I am one who yet has work to do,
 A learner with a mind not yet matured ;
 And now the Master hence hath passed away,
 Who e'er to me such sweet compassion
 showed !³ (1045)

O ! then was terror, then was mighty dread,
 Then stiffened hair and quivered creeping nerve,

¹ Cf. Ānanda's sixth request, p. 351.

² Cf. XXIV., n.

³ Cf. *Dialogues*, ii. 158 f., where Ānanda laments and the Master comforts him ; again *ibid.*, p. 177, for the next verse.

When he, endowed with every crowning grace
The All-Enlightened Buddha passed away. (1046)

The three following stanzas were added by the members
of the Council in praise of the Thera :

*Who in the Norm is widely versed,
And bears its doctrines in his heart—
Of the great Master's treasure Ward—
An eye was he for all the world,
Ānanda, who is passed away.* (1047)

*Who in the Norm is widely versed,
And bears its doctrines in his heart —
Of the great Master's treasure Ward—
An eye was he for all the world,
Dispelling gloom in darkest place.* (1048)
*Sage of the tireless ministry,
Foremost in mindful vigilance,
Foremost in steadfast fortitude,¹
Upholder of the holy Norm,
Of all its jewels living mine :—
Our Elder Brother, Ānanda.* (1049)

And this verse he said as he lay a-dying his last death :

The Master hath my fealty and love,
And all the Buddha's ordinance is done.
Low have I laid the heavy load I bore,
Cause for rebirth is found in me no more.² (1050)

¹ *Gatimanto*, *satimanto*, *dhitimanto*, strictly nominative plurals, are explained in the Commentary as adjectives to *isi*, and are presumably a poetic liberty. The first is explained as *paññānagati*. Buddhaghosa, however (Commentary on *Ang. Nik.*, i. 24), dwells on Ānanda's untiring activity and readiness to act in his Master's service.

² See verse 1016 and notes there given.

CANTO XVIII

PSALM OF FORTY VERSES

CCLXI

Kassapa the Great.¹

OUR Master had already arisen, and was turning the Wheel of the Norm, and staying at Rājagaha, when at the brahmin village of Mahā-tittha in Magadha, this Thera was reborn as Pippali-mānava, the son of the chief wife of Kapila the brahmin. Four years later Bhaddā Kapilāni was reborn of the chief wife of the Kosiya-gotta brahmin at Sāgalā in the kingdom of Madda.² Now Pippali-mānava refused to marry. 'While you live,' he told his parents, 'I will take care of you: afterwards I shall leave the world.' But to appease his mother he had a statue made of a beautiful maiden, dressed in crimson and ornaments, and showed it her saying: 'Mother, if I find anyone like this, I will lead the domestic life.' His mother was a clever lady, and sent brahmins forth, with the statue, on that quest. They came to Sāgalā, and setting the statue by the river's edge, sat down apart. Now Bhaddā's nurse, who had bathed her charge, and gone down again for her own bath, saw the statue, and thinking: 'What! is my

¹ The legend, in their former and their last lives, of Mahā-Kassapa and his wife (see *Sisters*, p. 47 ff.), itself fit subject for a poem, is too long to reproduce in full, and is here greatly condensed. It follows very closely the version given in the Commentary on the *Ang. Nik.*, i. 23. Under Vipassī-Buddha they were a brahmin couple, with but one cloak between them for outdoor wear. This Kassapa presented to the Buddha. They were husband and wife in many rebirths.

² Cf. *Jāt.* v. (No. 531), 288, 289; vi. (No. 545), 280.

young lady so ill bred?' slapped it on the cheek, and discovered it was not Bhaddā, but a gold statue. The brahmins accosted her, inquiring about her mistress, and she brought them to the house of Kosiyagotta, where they were made welcome. And they sent word to Kapila: 'We have got the maiden; do you act accordingly.' But Pippali-māṇava and Bhaddā, being both unwilling to marry, wrote secretly each to the other, thus—He: 'Bhaddā!' and she: 'Sir!' 'May you obtain a ménage suitable to your birth and fortune. I shall leave the world. Do not act so as to regret hereafter.' Now the two letter-bearers met, questioned each other, read the letters, and said: 'Look at the work of these children!' Throwing away the letters in the forest, they wrote others and took them. So the marriage was celebrated. But the wedded pair spent the night separated by a chain of flowers. And when Pippali-māṇava's parents died, he and Bhaddā decided one day, after they had dined and talked together, to renounce the world.

And they got out yellow raiment from their wardrobes, and cut off each other's hair, slung bows from their shoulder, passed out through their weeping servants, to all of whom they gave their freedom, and departed together, Pippali-māṇava walking in front.

And looking back, he thought: 'Here is Bhaddā Kapi-lānī, a woman worth the whole of India, walking at my heels. Someone seeing us will think: "These have renounced the world, but cannot do without each other." So, falsely accusing us, they may incur danger of purgatory.' And he told Bhaddā this, and she agreed that a woman must needs be a hindrance to the male recluse. So they settled, at the cross roads, that he should go right and she left. Then the earth, though it could bear all Sineru, trembled at the weight of such virtue.¹ And the supreme Buddha, seated in the fragrant chamber of the great vihāra in the Bamboo Wood, knew what the earthquake signified, and gathering eighty chief Theras

¹ The second of the eight causes of earthquakes in *Dialogue*, ii. 144.

together, he walked three leagues on the road, and seated himself at the foot of the Bahuputtaka Banyan,¹ between Rājagaha and Nālandā. And though he was clad in a ragged robe, the Buddha-rays shone forth from him and darted to and fro, and the tree took on different colours. Then Kassapa the Great² perceived: 'This will be our Master, through whom I have left the world.' And bending low, he said: 'The lord, the Exalted One, is my Master! I am his disciple.' And the Exalted One said: 'Sit, Kassapa, and I will show thee thine inheritance.' And in three homilies he gave him ordination. So they returned to Rājagaha, Kassapa exchanging his new robe for the Master's old one,³ and with humility and zeal determining to practise the thirteen dhutangas.⁴ And on the eighth day thereafter he won arahantship with thorough grasp of the spirit and letter of the Norm. Him the Master pronounced chief among those who undertook the extra austerities. And he, by way of showing the charm of detachment, told his experiences, in admonishing the brethren, thus:

I.

On seeing bhikkhus mingling with crowds, and frequenting laymen's houses:

Walk not where many folk would make thee chief.

Dizzy the mind becomes,⁵ and hard to win
Is concentrated thought. And he who knows:
'Ill bodes the company of many folk,'

Will keep himself aloof from haunt of crowds. (1051)

¹ *I.e.*, of the Many Sons; presumably (with its Cetiya) a votive tree for parents praying for offspring.

² Here the name he is known by suddenly appears. It was presumably that of his gens.

³ One gathers that the Buddha wore the ragged robe intentionally. The episode is described in charming detail, but is omitted for brevity.

⁴ See . 166, n. 8.

⁵ *Vimano, vikāribhūtacitto* (Cy.)

Go not, O sage, to hearths of citizens.
 Who¹ greedy seeks to taste life's feast entire,
 Neglects the good that brings true happiness. (1052)
 A treacherous bog it is, this patronage
 Of bows and gifts and treats from wealthy folk.
 'Tis like a fine dart, bedded in the flesh,
 For erring human hard to extricate. (1053)

II.

An exhortation to bhikkhus to practice content respecting the four necessities of life :

Down from my mountain-lodge² I came one day
 And made my round for alms about the streets.
 A leper there I saw eating his meal,
 [And as was meet, that he might have a chance,³
 In [silent] courtesy I halted at his side. (1054)
 He with his hand all leprous and diseased
 Put in my bowl a morsel: as he threw,
 A finger, mortifying, broke and fell. (1055)
 Leaning against a wall I ate my share.
 Nor at the time nor after felt disgust. (1056)
 For only he who taketh as they come
 The scraps of food, medicine from excrement,⁴
 The couch beneath the tree, the patchwork robe.
 Stands as a man in north, south, east, or west. (1057)

III.

When he was asked, in his latter years: 'How is your reverence able at your time of life day after day to climb the hills?

Where some do perish as they climb the rocks,
 Heir of the Buddha,⁵ mindful, self-possessed,

¹ Cf. verse 124, and CCXXIX., verses 494, 495.

² *Pabbatasenāsanattā* (Commentary). Quoted in the *Milinda*, ii. 330.

³ A chance of winning the distinction of ministering to an arahant (so the Commentary).

⁴ *Gomuttaparibhāvitaharitaḍādi* (Cy.).

⁵ Cf. XVIII.

By forces of the spirit fortified,
 Doth Kassapa ascend the mountain brow. (1058)
 Returning from the daily round for alms,
 Kassapa mounts some craggy coign and sits
 In meditation rapt, nor clutching aught.
 For far from him hath he put fear and dread. (1059)
 So¹ mounting to some craggy coign he sits,
 In meditation rapt, nor clutches aught,
 For he 'mong those that burn is cool and still. (1060)
 So¹ mounting to some craggy coign he sits,
 In meditation rapt, nor clutches aught;
 His task is done, and he is sane, immune. (1061)

IV.

On being asked further: 'But why does your reverence
 at your time of life dwell in the mountain-jungle? Is not
 the Bamboo Grove, or others like it pleasant to you? he
 replied:

Those upland glades delightful to the soul,
 Where the kareri spreads its wildering wreaths,²
 Where sound the trumpet-calls of elephants:
 Those are the braes wherein my soul delights. (1062)

¹ The text repeats also the line, 'Returning,' etc.

² The *kareri* is called in Childers' Dictionary—I do not know on what authority; it is apparently not in Sanskrit literature—the *Capparis trifoliata* tree. It gave the name to a pavilion, or *maṇḍala-māla*, in the Jeta Grove at Sāvattihī (*Dialogues*, ii. 4; *Uddāna*, iii. 8). From the expression above, *karerimālā-vitatā*, I am much tempted to see in the plant the musk rose-tree (*Rosa moschata*) of Nepal and the North-Western Himalayas, which is still known in some dialects as *karer*, and is thus described in Dietrich Brandis's *Indian Trees* (London, 1906): 'A thorny shrub climbing to the tops of lofty trees, flowering branches hanging down in rich festoons. Flowers, white, . . . in large compound terminal corymbs. Found at a height of from two to eleven thousand feet. Nearly allied to the *Rosa sempervirens* of the Mediterranean region.' Could the 'caper' tree be described as making a glade *mālāvitātā*, 'enwebbed' or 'festooned with wreaths,' as well as a climbing rose?

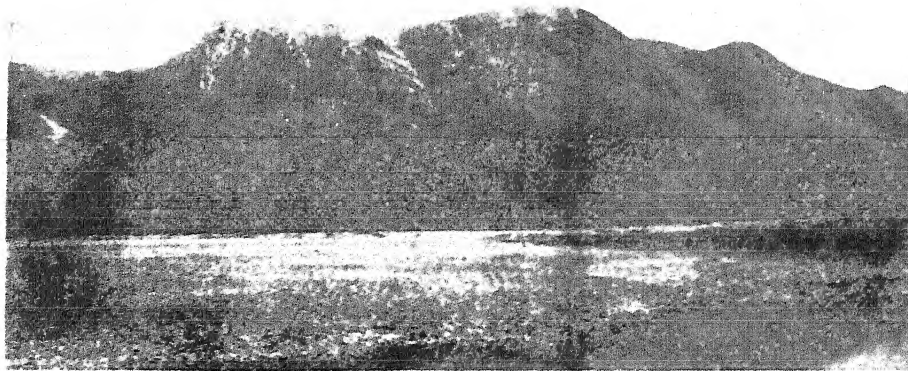
Those rocky heights with hue of dark blue
clouds,

Where lies embosomed many a shining tarn
Of crystal-clear, cool waters, and whose slopes
The 'herds of Indra' cover and bedeck :
Those are the braes wherein my soul delights.¹ (1063)
Like serried battlements of blue-black cloud,
Like pinnacles on stately castle built,
Re-echoing to the cries of jungle folk :
Those are the braes wherein my soul delights. (1064)
Fair uplands rain-refreshed, and resonant
With crested creatures' cries antiphonal,
Lone heights where silent Rishis oft resort :
Those are the brâes wherein my soul delights. (1065)

Here is enough for me who fain would dwell
In meditation rapt, mindful and tense.
Here is enough for me, who fain would seek
The highest good, a brother filled with zeal. (1066)
Here is enough for me, who fain would dwell
In happy ease, a brother filled with zeal.
Here is enough for me who give myself
To studious toil, so am I filled with zeal. (1067)
Clad with the azure bloom of flax, blue-flecked
As sky in autumn ; quick with crowds
Of all their varied wingèd populace :
Such are the braes wherein my soul delights. (1068)
Free from the crowds of citizens below,
But thronged with flocks of many wingèd things,
The home of herding creatures of the wild :
Such are the braes wherein my soul delights. (1069)
Craggs² where clear waters lie, a rocky world,
Haunted by black-faced apes and timid deer,
Where 'neath bright blossoms run the silver streams :
Such are the braes wherein my soul delights. (1070)

¹ = XIII., *Vaccha of the Woods*.

² = CXIII., *Vaccha of the Woods* and CXXL., verse 601, *Sankhica*.



VAIBHĀRA HILL, [OLD] RĀJGIR.

Showing probable site of the Sattapanni Cave (p. 132).

'Long heights where silent Rishis oft resort.'



CAVE IN VAIBHARA HILL, RĀJGIR.

*'The lightnings flash e'en in the rocky cave,
Smiting Vebhāra's crest and Pandava,
And in the mountain-bosom hid, a child
Of the incomparable Master sits,
Ardent in contemplative ecstasy.'*

To face p. 364-

For that which brings me exquisite delight
Is not the strains of string and pipe and drum,¹
But when, with intellect well poised, intent,
I gain the perfect vision of the Norm. (1071)

V.

When admonishing bhikkhus delighting in secular
activities and greedy as to gifts of things needful for life, he
said :

Let not a brother occupy himself
With busy works ; let him keep clear of folk,
Nor strive [to copy nor to emulate].
Who greedy seeks to taste life's feast entire,
Neglects the good that brings true happiness.² (1072)
Let not a brother occupy himself
With busy works ; let him keep clear of this
That nowise tendeth to his real good ;
The body toils and suffers weariness,
And thus afflicted he attains no calm. (1073)

VI.

The following verses were spoken to admonish on certain
occasions :

By mere repeating with a muttering lip,³
We see not e'en ourselves for what we are ;
And so, stiff-necked, we go about and deem :
' A better man am I than he, than they !' (1074)
No better, truly, is the fool, and yet
He deems himself to be the better man.
But him, poor creature of a stiff-necked mind,
Commend not they who truly understand. (1075)

¹ Lit., the five kinds of musical instruments ; = verse 398.

² Cf. verses 494, 1052.

³ *Oṭṭhapahatamattena, sajjhāyakaranavasena* (Commentary). Cf. *Majjh. Nik.*, i. 164.

Who is not exercised about himself,
 In this way or in that:¹—‘the better man
 Am I’; ‘no better, I’; or ‘I am worse,’
 Or yet again ‘I am as good as he’— (1076)
 He who doth really know, and speaketh truth,²
 Whose heart in righteousness is well composed,
 And holdeth fast the saint’s serenity,³
 Him do they praise, who truly understand. (1077)

He who among his fellow-brethren wins
 No reverence, is far from the good Norm
 As is the firmament far from the earth.⁴ (1078)
 But they who well have planted modesty
 And eke discretion alway in their heart,
 They in the holy life do richly thrive;
 For them rebirths are ever at an end. (1079)

A brother who, though clad in patchwork robe,
 Is of a puffed-up and unsteady mind,
 As ’twere a monkey in a lion’s hide,
 No glory from his gear august doth gain. (1080)
 But who, with uninflated, steadfast mind,
 Is prudent, with his senses well controlled,
 He shineth glorious in a patchwork robe,
 As lion in the sombre mountain cave. (1081)

VII.

On witnessing the gods of the Brahmā world doing
 obeisance to the Venerable Sāriputta, and marking how the
 Venerable Kappina smiled :

See how they stand, those thronging deities
 Of mystic potency and glorious,
 Ten times a thousand, all of Brahmā’s heaven, (1082)

¹ *Vidhūsu*. Nine such modes of self-conceit are documented in *Vibhanga*, p. 389. Cf. *Bud. Psy.*, § 1116; *Ang. Nik.*, iii. 359.

² The Commentary reads, not *tathāvādiy*, but *tathā tādīy* : *iṭṭhādis* , *tādi-bhūrapattiyā*. The former reading is less forced.

³ *Arakattaphalasamāpattisamāpajjanena* . . . (Commentary).

⁴ = verse 278.

Around our valiant Captain of the Norm,
 Great son of Sāri, calm and rapt in thought,
 Acclaiming him with clasped hands upraised:— (1083)
 ‘Hail thou, humanity’s aristocrat!
 Glory to thee, O thou supremest man!
 Lo! past our thinking are thy ranging thoughts; (1084)
 O wondrous are th’ Enlightened of the world!’¹
 Their intuition, how profoundly deep,
 Beyond the powers to which we testify,
 Though we be skilled as archer splitting hairs!”² (1085)

Then, seeing Sāriputta thus adored
 By hosts divine, saint most adorable,
 A smile stole o’er the face of Kappina.³ (1086)

VIII.

The Thera’s ‘lion’s roar’ concerning himself:

In the whole field of Buddha’s following,
 Saving alone the mighty Master’s self,
 I stand the foremost in ascetic ways;
 No man doth practise them so far as I. (1087)

The Master hath my fealty and love,⁴
 And all the Buddha’s ordinance is done.
 Low have I laid the heavy load I bore,
 Cause for rebirth is found in me no more. (1088)

For never thought for raiment, nor for food,
 Nor where to rest doth the great mind affect,
 Immeasurable, of our GOTAMA,

¹ *Buddhāṇaṃ*: Cf. *Dialogues*, ii. 2; *Itivuttaka*, § 68.

² A phrase elsewhere associated with Sāriputta’s intellectual powers.
 See his brother’s verse, XL.

³ Kappina the Great. Cf. CCXXXV. We have seen this tribute
 of the [gods produce the same effect on the Master. Cf. CCXLII.,
 verses 629, 630.

⁴ = verse 1050 and *passim*.

No more than spotless lotus-blossom takes
 A mark from water;¹ to self-sacrifice²
 Continually prone, he from the sphere
 Threefold³ of new becoming is detached. (1089)
 The neck of him is like the fourfold tower
 Of mindfulness set up; yea, the great Seer
 Hath faith and confidence for hands; above,
 The brow of him is insight; nobly wise,
 He ever walketh in cool blessedness. (1090)

¹ Cf. verse 701; also the preceding verses in that poem with the concluding similes above.

² *Nikkhama*.

³ The three planes of existence: *kāma-bhava*, or *loka*, *rūpabhava*, *arūpabhava*. See *Compendium*, p. 135.

CANTO XIX

PSALMS OF FIFTY VERSES

CCLXII

Tālapuṭa.

REBORN in this Buddha-age at Rājagaha in an actor's family, he acquired proficiency at theatres suited to clansmen,¹ and became well known all over India as leader of a company of actors. With a company of five hundred women and with great dramatic splendour he attended festivals in village, township and royal residence, and won much fame and favour. Now when he had been giving performances at Rājagaha² with his usual success, his ripening insight prompted him to visit the Master. And seated at one side, he said: 'I have heard it said, your reverence, by teachers and their teachers, when speaking of actors, that the actor who, on the stage, counterfeiting truth, amuses and delights his audience, will be reborn after death among the gods of laughter. What does the Exalted One say on this point?' Thrice the Exalted One rejected the question, saying: 'Ask me not of this, director.' But when asked the fourth time, he said: 'Director, those persons who induce sensual, misanthropic, or mentally confused states in others and cause them to lose earnestness, will after death be reborn in purgatory. But if he thinks as you have heard, then his opinion is wrong. And the fate of one who thus holds wrong opinions is to be reborn either in purgatory, or as an animal.' Thereupon Tālapuṭa wept. 'Said I not to

¹ *Kulānurūpesu naccatṭhānesu.*

² *Nagaravaśinay samajjay dassetvā.*

you, director, "Ask me not concerning this?"' 'Not for this reason, your reverence, do I weep, that the Exalted One has thus spoken concerning the future state, but because older actors have deceived me, saying that an actor holding a public performance is reborn in a happy life.'

Then Tālapuṭa listened to the Master's teaching, and receiving faith, was ordained, and after due study won arahantship. Thereafter, showing in varied detail how he had restrained and chastened his heart to deeper understanding, he uttered these verses:

I.

When shall I come to dwell in mountain caves,
Now here, now there, unmated with desire,
And with the vision gained
Into impermanence
Of all that into being doth become—
Yea, this for me, e'en this, when shall it come to
be? ¹ (1091)

O when shall I, who wear the patchwork cloak,
Be a true saint of yellow robe,
Without a thought of what is 'mine';
And from all cravings purified,
With lust and hate, yea, and illusions slain,
So to the wild woods gone, in bliss abide? (1092)

O when shall I, who see and know that this
My person,² nest of dying and disease,
Oppressed by age and death,
Is all impermanent,
Dwell free from fear lonely within the woods—
Yea, when shall these things be? (1093)

¹ The metre of the text is Triṣṭubh throughout. In trying to reproduce the wistful yearning of the opening, I have had the 'Choric Song' of Tennyson's 'Lotus-Eaters' in mind. *Ekākiyo* = *ekako*.

² *Kāyo*, literally, group, including not body only, but the mental groups (Commentary). 'Nest': cf. *Iti-vuttaka*, § 43.

O when shall I with insight's whetted sword
 Have cut it down, this creeper of Desire,¹
 With all its tendrils twining far and strong,
 Breeder of many fears,
 Bearer of pain and woe—
 Yea, even this! when shall it come to be? (1094)

O when shall I have power to draw the blade
 Of insight, fiery splendour of the Saints,
 And swiftly shatter Māra and his host,
 While in the victor's posture seated still—²
 Yea, when shall these things come to be? (1095)

O when may I in pious companies
 Be seen among all such as hold the Norm
 In reverence, given to noble toil
 With them who see the heart of things,
 With masters over sense—
 Yea, when shall these things come to be? (1096)

O when will slackness, hunger, thirst,
 No more distress me, nor the wind, the heat,
 Insects and creeping things wreak scathe on him.
 Who on the Fastness of the Crag³
 Doth mind his own high needs—
 Yea, when shall this thing come to be? (1097)

O when shall I with thought composed, intent,
 And clarity of insight come to touch
 That which the mighty Seer understood—
 The Four, the Ariyan Truths,
 So passing difficult to see—
 Yea, even this, when shall this come to be? (1098)

¹ *Taṇhā-lāṭā*. A favourite simile in the Canon. Cf. verse 761.

² The whole line is implicit in the word *sihāsane*, 'in the lion's seat,' or 'on a throne.' Commentary: *thirāsane aparījītapallanke*.

³ Giribaja. See CCXXXIV., 545. *n*.

O when shall I, yoked to the avenues of calm,
 With deeper vision see the things of sense
 Innumerable—sights and sounds,
 Odours and tastes and tangibles,
 And all the inner objects of the mind
 As things ablaze and burning—¹
 Yea, when cometh this for me? (1099)

O when shall I abide [unmoved]—
 Because of speech abusive not downcast,
 Nor when, again, my praise is sung,
 Be filled with complacency—²
 When cometh this for me? (1100)

O when as so much firewood, bindweed, straw,
 Shall I esteem the factors of my life,³
 With all the countless objects known by sense,⁴
 Internal or without,
 Judging them all alike—
 [Hollow, impermanent]⁵—yea, this for me, O
 when? (1101)

O when will [break above my head]
 The purple storm-cloud of the rains,
 And with fresh torrents drench my raiment in
 the woods,
 Wherein I wend my way
 Along the Path the Seers have trod before—
 Yea, when shall this thing come to be? (1102)

¹ Cf. *Sisters*, verses 200, 351. The Commentary, in sampling the 'things of sense,' specifies, among 'inner objects,' things as pleasant and as painful; but they include also concrete perceptions (as distinct from each mode of sensation), images, ideas, etc.

² This was a great step for one of Tālapuṭa's art to surmount.

³ *Khandhe*.

⁴ *Dhamme*. Commentary: *rūpadhamme*.

⁵ *Aniccādivasena c'eva asāṛādi-upamānavasena* (Commentary).

O when shall I, hearing the call adown the woods
 Of crested, twice-born¹ peacock [as I lie
 At rest] within the bosom of the hill,
 Arise and summon thought and will
 To win th' Ambrosial—
 Yea, when shall this come to be? (1103)

O when shall I, by spiritual powers upborne,
 Cross over Gangā, Yamunā,² Saraswatī
 Unsinking, yea, float o'er the awful mouth
 Of hell-flung ocean waters—
 Yea, when shall this come to be? (1104)

O when, like elephant in battle charging,
 Shall I break through desire for joys of sense,
 And to rapt contemplation given,
 Shun all the marks of outward loveliness—
 Yea, when shall these things come to be? (1105)

O when, like some insolvent pauper pressed
 By many a dun discovering hidden store,
 Shall I be filled with joy,
 In that I have attained
 The [refuge of] the mighty Master's Rule?
 Yea, when shall this thing come to be? (1106)

II.³

'Tis many years since thou, my heart, didst urge :
 'Come now, enough of this house-life for thee'
 See then! I've left the world. Wherefore, O heart,
 Dost lack devotion to thy task? (1107)

¹ *Dviṣa*, a generic name for oviparous creatures, 'born of the mother and of an egg' (Commentary).

² Cf. p. 159. See also Additions, etc.

³ 'Now, having shown the course of his thoughts before he renounced the world, he, being in the Order, shows in what ways he admonished his heart so as to attain' (Commentary).

Have I not, O my heart, been urged by thee:
 'On Fastness of the Crag
 Bright-plumaged passengers of air,
 Greeting great Indra's thunder with their cries,
 Do give him joy who ponders in the wood.' (1108)

In social circle friends beloved and kin,
 The joys of games, of art, delights of sense:
 All have I put away to come to this.
 Well then, O heart, art thou not pleased
 with me? (1109)

'Twas only for myself I acted thus,
 For no one else [made I this sacrifice].
 Why then lament when comes the time to arm?
 This life is all a-quake!—so I beheld.²
 And I renounced the world and chose the Ambrosial
 Way. (1110)

Hath he not said—who sayeth all things well.
 The best of beings,³ great Physiān.
 Tamer and driver of the sons of men—
 Unsteady is the heart like [jigging] ape,⁴
 So hardly may that heart,
 With passions not o'ercome, be held in check. (1111)

For varied, sweet, entrancing are desires of sense,
 Wherein the ignorant majority
 Entangled lie. They do but wish for ill
 Who seek to live again,
 Led by their heart to perish in the Pit. (1112)

¹ *I.e.*, to study (Commentary).

² *Cf. Sisters*, p. 188, verses 200, 201.

³ *Lit.*, of bipeds. *Cf. Sisters*, verse 432. Dr. Neumann cites one other instance: *Epigraphia indica*, iii., p. 3131, 6.

⁴ See *Ps. CXXIII*.

‘ There in the jungle ringing with the cries
Of peacock and of heron wilt thou dwell,
By panthers and by tigers owned as chief.¹
And for thy body cast off care ;
Miss not thine hour, thine aim !’²
So wast thou wont, my heart, to urge on me. (1113)

‘ Create, develop³ thou the Ecstasies,
The fivefold moral Forces and the Powers,
The seven Wings of Wisdom
And the four Grades of concentrated will ;⁴
Touch thou the Triple Lore
Within the Buddha’s Rule’ :—
So wast thou wont, my heart, to urge on me. (1114)

‘ Create, develop in thy life the Path
Whereby thou mayest win Ambrosia—
The way of progress and egress.
Founded upon the ending of all Ill,
Eightfold, purging from all that doth defile’ :—
So wast thou wont, my heart, to urge on me. (1115)

‘ This mind and body shouldst thou scrutinize
And hold as “ ill ” : and all the source of ill
Do thou put far from thee :
Yea, here and now make thou an end of ill !’—
So wast thou wont, my heart, to urge on me. (1116)

‘ And understand that transiency is ill,
Is empty, without soul, is bane and bale ;
Restrain thy mind’s discursive vagrancies’ :—
So wast thou wont, my heart, to urge on me. (1117)

¹ ‘ Because of the exercise of universal love’ [*mettā(brahma)* *vihāratāya*] (Commentary).

² *Mā virādhaya* is the text in the Commentary, and the comment *mā virādhehi*, ‘ miss not this moment so hard to win.’ Cf. verse 403.

³ For *bhāvehi* the Commentary gives ‘ cause to arise, make to grow.’

⁴ The numbers are given in the Commentary. The last refer to the four Iddhipādas. Cf. *Compendium*, p. 180, d, e, f, c, and above, verse 437.

‘Shaven, unsightly, and apostrophized’¹
 When come for alms, with skull-like bowl in hand²
 Among the citizens,
 Do thou now give thyself
 Wholly to carry out the Master’s Word, the Seer’s’ :—
 So wast thou wont, my heart, to urge on me. (1118)

‘Walk thou well-disciplined within the streets,
 With mind unfettered by the sense-desires
 Of them that live therein.
 Be like the moon a fortnight old in cloudless
 sky :’³—
 So wast thou wont, my heart, to urge on me. (1119)

‘He who in forest dwells and lives by alms,
 Who haunts the field of death, wears patchwork robe,
 Refrains from lying down,⁴
 He ever finds the true ascetic joy’ :—
 So wast thou wont, my heart to urge on me. (1120)

‘As one who, having planted trees, seeks fruit,
 Dost thou now, finding none, desire to cut
 Thy tree down at the root?’—
 Such was the parable thou mad’st, my heart,
 When thou the unstable and th’ impermanent
 Didst urge on me. (1121)

Thou unseen thing that knowest from afar,⁵
 Rising in single file, no more thy word
 Will I obey. For thy sense-born desires
 Lead but to woe, to bitter fruit, to brooding fear.
 Henceforth toward Nibbāna’s peace alone
 I’ll set my face and walk. (1122)

¹ Dhammapāla, reading also *abhisāpam-āgato*, refers to *Itivuttaka*,

§ 91. His Commentary on that work has *abhilāpo ti akkoso*.

² Cf. p. 113, n. 1.

³ Cf. verse 306.

⁴ Cf. verse 856.

⁵ Cf. *Dh’pada*, ver. 37; *Comy.*, i. 304. The latter work is largely in literal agreement with our Commentary on this and the next

I did not leave the world when out of luck.
 Nor as a shameless joke, nor from a whim.
 Nor was I banished in disgrace,
 Nor seeking daily bread,
 When I did give consent, my heart, to thee. (1123)

‘ Good men do praise small needs and much
 content,
 Yea, and renouncing of hypocrisy,
 And the assuaging of all pain ’ :—
 Thus didst thou, O my heart, exhort me then.
 Now go’st thou back to all thy former loves. (1124)

Craving and ignorance and loves and hates.
 And things of beauty, all the pleasant thrills
 And charm of sensuous joys:—these have I
 vomited,
 Nor may I strive to come once more to things
 thus spurned. (1125)

Where’er my life has fallen, O my heart.
 Thy word have I obeyed.
 In many births thou’st not been vexed with me.
 And *this* is all thy gratitude :—
 This individual compound self,
 With all the suffering wrought by thee
 A-down the long, long æons of my life. (1126)

phrase. Consciousness has no visible properties, and cannot move in space the width of a spider’s thread, but knows its object without such contact. Again, it is a series of units of mental life arising singly. ‘Two, three consciousnesses do not arise together. One ceases, another rises.’ It is just possible that what the Pali suggests to *us*—‘Thou formless, lonely traveller afar!’—may be nearer what Tālapuṭa meant than the psychological interpretation of the scholastics. Nevertheless, when the lines elsewhere suggest romance to the latter, they do not stifle it. Anyway, the characteristic Buddhist *difference* is interesting.

'Tis thou, O heart, dost make us what we are.
 Thou makest, we become. A brahmin now,
 Then are we nobles, yea, a king, a seer,¹
 Burgess one day, and serf the next are we,
 Or e'en a deity—and all
 In virtue of thine agency alone: (1127)

Through thee alone have we been Asuras,
 Thou working, have we been through hellish
 doom;
 Again, one day, in realm of beasts reborn,
 Or Petas, by thine agency alone. (1128)

Nay now, thou shalt not dupe me as of old
 Time after time, again, ever again,
 Like mountebank showing his little masque;²
 Thou playest guileful tricks with me,
 As with a lunatic.³
 Tell me, my heart, wherein am I at fault? (1129)

Once roamed this heart a-field, a wanderer,
 Wherever will or whim or pleasure led.
 To-day that heart I'll hold in thorough check,
 As trainer's hook the savage elephant.⁴ (1130)

To me the Master did insist⁵:—this world
 Was transient, temporal, without a soul.
 Now, heart, leap forward in the Conqueror's Rule,
 And bear me o'er the great forbidding floods.⁶ (1131)

For thee, O heart, things are not as of yore.⁷
 'Twill not suffice that I within thy power
 Fall back to live once more.

¹ In *rāja-d-isi* the *d* is inserted to link the two words (Cy.).

² Reading *cāraṇikay*. See Additions, etc.

³ Cf. verse 931; *JPTS*, 1889, p. 203.

⁴ See LXXVII., p. 76.

⁵ *Adhiṭṭhāhi*, an uncommon use of this word.

⁶ Of *Saṃsāra* (Commentary).

⁷ Cf. verses 126, 280.

Gone forth am I 'neath the Great Master's Rule.
Men such as I now am no forfeit will endure. (1132)

Mountains and seas, the rivers, earth itself,
The quarters four, the intervening points,
The nadir, yea, and all the heavens above¹ :—
Three planes of being² each impermanent
And all of them forlorn—
Where canst thou then, my heart, find ease and
rest? (1133)

Since I've the goal so firm, so sure, O heart,³
What wilt thou do [to make me turn] ?
No more be't mine, my heart, to follow thee.
None, in good sooth, would touch a bag
That opened at both ends. Fie! then,
On that full thing flowing with issues nine.⁴ (1134)

O [thou wilt love the life], be't on the crest
Of caverned cliffs, where herd boar and gazelle,
Or in fair open glade, or in the depths
Of forest freshened by new rain—'tis there
Lies joy for thee to cavern-cottage gone.⁵ (1135)
Fair-plumed, fair-crested passengers of air
With deep blue throats and many-hued of wing,
Give greeting to the muttering thundercloud
With cries melodious, manifold; 'tis they
Will give thee joy whiles thou art musing
there. (1136)

¹ *Disā ti deva lokā* (Commentary).

² Cf. verse 1089.

³ The Commentary reads: *Dhūtipparan ti dhūti-parāyanan paray may thirabhāve thitay . . . may cāletuy na sakkhissasā ti attho*. This seems preferable to reading 'fie!' (*dhī*.) here, and 'fe'" again in the same gāthā.

⁴ Reading with the Commentary *ubhato*. This otherwise unintelligible line then falls into its place in quaint but pointed contrast to the figure of the body. Cf. verses 279, 1151.

⁵ An attempt to reproduce the Pali alliteration—*guhāgehagato*.

And when the god rains on the four-inch grass,¹
 And on the cloud-like crests of budding woods,
 Within the mountain's heart I'll seated be
 Immobile as a lopped-off bough,² and soft
 As cotton down my rocky couch shall seem. (1137)

Thus will I do e'en as a master should.
 Whate'er is got, be it enough for me.
 And like a tireless tanner dressing hides,³
 I'll make thee soft as catskin finely dressed. (1138)

Thus will I do e'en as a master should.
 Whate'er is got, be it enough for me.
 I'll lead thee in my power by force of will,⁴
 Like a fierce elephant by skilled mahout. (1139)

With thee at length well tamed and steadfast grown,
 Like trainer with a steed well purged of vice,
 Then can I tread the Path of happy fate,
 Haunted by them whose hearts are guarded
 well. (1140)

And to the object thou shouldst think upon
 I'll bind thee by the power that training gives,
 As elephant by strong cord bound to post.
 So when I have thee guarded well, and trained
 By clarity of thought, thou shalt become
 Unleaning on all forms of future life. (1141)

When by the aid of insight thou hast dammed
 Thine errant course, by study hast restrained,

¹ 'Resembling a crimson blanket' (Commentary) reminds us of our clover-fields.

² Lit., 'like a log without appurtenances' (Commentary). Cf. LXII.

³ Cf. this simile in *Majjh. Nik.*, i. 128. The Commentary reads, for *taṇ taṇ karissāmi, nahanta-kassāmi*.

⁴ *Vīriyena*.

Turned it along the avenue [of truth],¹
 So thou canst see how all things do become :—
 Rise into being and are then dispersed—
 Then shalt thou be the [child and] heir of Him :
 Knower and Teacher of the Things Supreme. (1142)

On the fourfold hallucination set,²
As village lout didst drive me, O my heart.³
Come now and follow him, the Merciful,
Great Seer for whom all bonds and chains are
broke. (1143)

Like creature of the wild roaming at large
In the fair flowering jungle, so thou too
Hast gone up on the lovely cloud-wreathed crest.
There on the mountain, where no crowd can come,
Shalt find thy joy, O heart, for never doubt
But thou shalt surely win to the Beyond.¹ (1144)

They who remain subservient to thy will,
Male or female, enjoy what thou dost give,
Delight in ever coming back to be :—
Unknowing, in the wake of Māra's power,
These all, O heart, retainers are of thee.⁵ (1145)

¹ *Pathe* is paraphrased by *vipassanāvithiyan*.

² I.e., holding the impermanent as permanent, and the ugly (*asubhaṇṇ*), the painful, the soulless, as beautiful, pleasant, and having a soul respectively. The last illusion, in the Br. MS. Comy. is either worded unusually—*attani attā ti* ('in one's 'self' a 'soul'), or the scribe has omitted the *an* from *anattani* ('in the soul-less a soul').

² *Gāmaṇḍalaṇ*. The Commentary first reads *gāmaṇḍalaṇ*; then, in commenting, *gāmaṇḍalaṇ*, but explains this to mean *gāmaṇḍarākaṇ* — ‘my good heart, thou draggest (*parikaddhasi*) me around, hither and thither as if I were a (stupid) village-lad.’ Dr. Neumann reads for *gā*, *go*.

⁴ Lit.: 'Thou shalt beyond-become, look down upon or become superior to.' Commentary: 'Thou shalt stand firm by the ruin of (thy) saṃsāra.'

⁵ The last verse, as well as 1143, would fit better if placed a little further back in the poem.

CANTO XX

POEM OF SIXTY VERSES

CCLXIII

Moggallāna the Great.

His story is told in that of the venerable Sāriputta.¹ After he had been ordained a week, and while he was occupied with his duties near the hamlet of Kallavāla² in Magadha, torpor and sleepiness assailed him, so that the Master aroused him with the words: 'Moggallāna, idleness is not the same as Ariyan silence.' Conquering his weakness by merely hearing an exercise on Elements given him by the Master, he attained the highest insight that a Buddha's disciple can reach. At another time the Master, in conclave at the Jeta Grove, pronounced him foremost in supernatural power of will (*iddhi*). And the verses which he spoke while thus gifted were collected in a series by the compilers of the Doctrine at the time of the Council:

1.

When exhorting the bhikkhus:

We forest-dwellers, beggars all,
Pleased with the scraps placed in our bowl,
The hosts of Māra we can smash³
If we have well learned self-control. (1146)

¹ See CCLIX.

² See *Ang. Nik.*, i. 23. On *iddhi*, see *Compendium*, 60 f.

³ On the Optative in *emu*, cf. E. Müller's *Pali Grammar*, p. 109.

We forest-dwellers, beggars all,
 Pleased with the scraps by which we're fed,
 Māra and hosts let's sweep away,
 As elephant a rush-built shed.¹ (1147)
 We who at root of shady tree
 Work at our task persistently,
 Pleased with the scraps placed in our bowl,
 The hosts of Māra we can smash
 If we have well learned self control. (1148)
 We who at root of shady tree
 Work at our task persistently,
 Pleased with the scraps by which we're fed,
 Māra and hosts let's sweep away,
 As elephant a rush-built shed. (1149)

II.

To a courtesan who sought to allure him :²

Thou with that little hut of framework bony
 And flesh encased by sinewy stitchery :—
 Fie on thee, fie! thou full of smells unseemly,
 Finding thyself in limbs that are not 'thou.'³ (1150)
 O bag of muck enwrapped in skin! O with
 With ulcered breast! nine are the streams
 That on thy body trickle night and day; (1151)
 Thy body nine-streamed and malodorous,
 Maker of bonds:⁴—that let a bhikkhu shun
 As one would ordure, would he fain be clean. (1152)

¹ Cf. verse 256; *Saṃy. Nik.*, i. 156.

² According to *Sisters*, p. 52, this was Vimalā, of Vesālī notoriety. She became a lay-adherent, then a bhikkhunī, eventually an arahant.

³ *Paragatte*. On *para*-, 'other,' see *Sisters*, verse 101, n. 3: *parato disvā*. Cf. *Majjh.* i. 435; *Ang.* iv. 422. The Cy. adds: *gattabhūte kaḷevare mamattay karosā* : 'thou makest mineness with regard to the be-limbed carcass.' Apparently there is no reference to another's limbs.

⁴ The Commentary reads *kariparibandhay*, but omits the *kari*- from its analysis: *sammāpaṭipatti paribandhabhūtaṃ*.

Did but folk know thee as thou art, as I
Do know thee, they would shun thee from afar
As they would shun a cesspool in the rains. (1153)

Then that woman felt ashamed and bowed before the
Thera saying :

Yea, O great hero, even so it is
As thou, O holy friar, hast pronounced.
And herein many miserably fail
And faint, as in a swamp an aged ox. (1154)

The Thera

He who would fancy he can paint the sky
With yellow, or maybe some other hue,
Is to defeat foredoomed, and only that. (1155)
My heart is like that sky, beyond thy reach,
For it is well controlled within and calm.¹
Wherefore bring not thine evil thoughts to me,
As bird that flies bewildered into flame. (1156)

Behold the tricked-out puppet-shape, a mass
Of sores, a congeries diseased, teeming
With many purposes and plans, and yet
In whom there is no power to persist.² (1157)

III.

Concerning the passing away of Sāriputta Thera :³

O! then was terror, then was mighty dread,
Then stiffened hair and quivered creeping nerve,
When he, endowed with every crowning grace,⁴
The venerable Sāriputta passed away. (1158)

¹ = verbatim, the last line of verse 1146. Cf. *Majjh*, i. 127.

² Cf. verses 769, 1020.

³ Cf. verse 1046.

⁴ The Commentary instances 'virtuous conduct, self-control,' etc.

O transient are our life's experiences !
 Their nature 'tis to rise and pass away.
 They happen in our ken, they cease to be.
 O well for us when they are sunk to rest !¹ (1159)

They who our fivefold organism see
 As something 'other,' not the self, not soul,²
 They penetrate the delicate things [of truth]
 As arrow-point doth pierce a tip of hair. (1160)
 They who behold our life's experience
 As something 'other,' not the self, not soul,
 They've pierced the subtle [mysteries of truth]
 As arrow-point doth pierce a tip of hair. (1161)

IV.

Spoken concerning Tissa Thera :³

As one down-smitten by impending sword,
 As one whose hair and turban are aflame,
 So let the brother, mindful and alert,
 Go forth, all worldly passions left behind. (1162)

Spoken concerning Vaḍḍhamāna Thera :

As one down-smitten by impending sword,
 As one whose hair and turban are aflame,
 So let the brother, mindful and alert,
 Go forth, all lust of living left behind. (1163)

¹ The Commentary gives these lines in full. They amount to a proverb for Buddhists, and familiarity with them is probably the reason why, though they occur but this once in these poems, the manuscripts used by the editor of this text give only the first line, with 'etc.' added. See *Dialogues*, ii. 175; 176, n. 1; 194. Dhammapāla makes no comment. I prefer to treat *sankhārā* as phenomena *subjectively* considered (experiences); things as *known* and *felt*; in Buddhist phrase, *sankhārā* of deed, word, and thought. Cf. verses 1175, 1180, n. 3.

² *Tattha parato ti anattato ; tassa attagāha-paṭikkhepa-dassanaṃ kīṭaṃ, ten'āha no ca attato ti* (Commentary). (No license is given for anything so revolutionary as to call the five classes of sensations five *khandhas*. Cf. Neumann.)

³ Verse ascribed to the Buddha, addressing Tissa, XXXIX., and Vaḍḍhamāna, XL.

V.

Spoken in connection with the 'Act of the Terrace'
Dialogue:¹

By Him advised, who, perfectly evolved,²
For the last time a mortal body bore,
My foot uplifting with my toe I shook
The Terrace by Migāra's Mother built. (1164)

VI.

Spoken concerning a certain bhikkhu:³

Nothing hath *this* to do with tepid slackness,
Not by a little toil canst gain Nibbāna,
Deliverance from every tie and chain. (1165)
See this young brother, this among you peerless!
Māra and all his host hath he defeated,
And [therefore] weareth he his final frame. (1166)

VII.

Concerning his own detached life:

The lightnings flash e'en in the rocky cave,
Smiting Vebhāra's crest and Paṇḍava,
And in the mountain-bosom hid, a child
Of the incomparable Master sits,
Ardent in contemplative ecstasy.⁴ (1167)

¹ 'Pāsādakamma-Suttanta.' See *Majjh. Nik.*, i. 337. The Dialogue is, in the Majjhima, named the 'Māra-tajjaniya-Sutta[nta]' (spurning of Māra)—another difference of title that is not without interest. The toe-feat is only alluded to in the verses appended to the Suttanta. Migāra's mother = Visākhā, mother also of Thera Migajāla, CCXVII. Dh'pada-Cy. i., p. 384 f.

² *Bhāvitattena*, lit., by him who had the state of being developed or practised—*i.e.*, who had finished the entire course of developing body and mind—namely, the Buddha.

³ Two bhikkhus are apparently contrasted; but the Commentary mentions only the one first referred to, as being 'slack and sensuous,' and not the second one.

⁴ = verse 41, Sirivaḍḍha's psalm.

VIII.

Entering Rājagaha for alms, he admonishes a nephew of Sāriputta Thera, a brahmin of wrong opinions, who on seeing Kassapa the Great felt repugnance, as if he had seen the goddess of ill-luck herself:

The seer calm and serene, dead to the world.
 Whose dwelling is remote, aloof from men.¹
 The heir of Buddha, Wake and Chief of all.
 Greeted with honour by great Brahmā's self; (1168)
 Behold him, calm, serene, dead to the world.
 The sage who dwells remote, aloof from men.
 The heir of Buddha, Wake and Chief of all:—
 Brahmin, give greeting low to KASSAPA! (1169).
 He who a hundred generations back
 Can trace descent, all brahmin ancestors,
 Himself as graduate and Veda-wise,
 Again, again among mankind reborn, (1170)
 Though he as teacher in the Vedas three
 Past-master rank, wouldst honour him for
 that,
 To him thy homage were not worth a straw. (1171)

He who before he breaks his fast can touch
 Mental emancipation's eight degrees,
 In grade ascending and so back again:—²
 Then, only, cometh forth to seek for alms:— (1172)
 Assault³ thou not a bhikkhu such as this.
 Refrain from digging up thyself, [thy good]:⁴
 Appease, brahmin, and gratify thy mind
 In [contemplating] such an arahant.

¹ Cf. Kassapa Thera's characteristics, CCLXI., 1057 ff.

² *Dialogues*, ii. 119. 'Touch,' *ap(h)assayi* = *samūpajji*.

³ *Ahāri*, paraphrased by *āsādeti*. *Vinaya Texts*, ii. 373; *Milinda text*), 100.

⁴ So the Commentary.

Swiftly lift up thy hands and greeting give.
Set not that head of thine in jeopardy.¹ (1173)

IX.

When admonishing a bhikkhu named Poṭṭhila :

He doth not yet behold the blessed Norm
Who hath eternal living in his train ;
From course precinct he wandereth afar,
Straying in error's devious dangerous ways. (1174)
Like to a worm obscene besmeared with dung,
He walloweth in the tainted things of life,²
Plunged in pursuit of favours and of gain,
Bare [of true profit] goeth Poṭṭhila. (1175)

X.

In praise of the venerable Sāriputta :³

Yonder behold where SĀRIPUTTA goes
So nobly fair ! Emancipated he
By contemplation rapt, and purity,⁴
And all his inner self is well composed. (1176)
Exempt from moral scathe, all fetters broke,
In higher Vedas versed, slayer of Death,
Worthy that men should bring him offerings ;
Incomparable field for great reward.⁵ (1177)

¹ Lit., let not your coiffure be undone ! (ironically spoken). On the risk, see *Dialogues*, i. 116. The brahmin is stated to have begged forgiveness for his want of courtesy.

² *Saṅkhārā*. Poṭṭhila is the subject of *Dhammapada Commentary*, iii. 417 ff., on verse 282.

³ Mogallāna speaks to himself (Commentary).

⁴ See *Dialogues*, ii. 70. Lit., 'freed-on-both-sides.'

⁵ A favourite metaphor for the Order generally. Merit accrues to pious supporters, as a harvest from seed. Cf. (1087).

XI.

Spoken by the venerable Sāriputta in praise of Moggallāna the Great Thera :

See how they stand, those thronging deities¹
Of mystic potency and glorious,
Ten times a thousand, Brahmā's ministers,
Acclaiming MOGGALLĀNA reverently:— (1178)
'Hail thou, humanity's aristocrat!
Glory to thee, thou highest among men!
Perished for thee are the intoxicants,
And thou, O lord, most worthy art of gifts! (1179)
In honour held by men and gods alike,²
Uprisen as the conqueror of death,
As lotus from the water takes no smear,
So thou in changing world dost not adhere.'³ (1180)

He who e'en in a moment by a thousand ways can take
Purview of all the world,⁴ as were he Brahmā's very
self.⁵

Yea, here's a brother versed in power of magic⁶ who
doth see

What time doth suit [for gods and men] to die and
come to be.⁷ (1181)

¹ Cf. 1082; also 629.

² The Commentary suggests, as an alternative reading, 'by the man-god, the Exalted One, who is uprisen,' etc.

³ Cf. *Sutta-Nipāta*, verse 547. *Sankhūragate*, born amid phenomena, he adheres not to the slime of craving and error; *na upalimpati* (*sic*) *katthici pi, anissito ti attho* (Commentary). Cf. the slight metrical irregularity in *Sutta-Nipāta*, verse 812, where *sankhārū's* are detailed as *ditthasutaṇ-mutesu*.

⁴ The world of space (Commentary).

⁵ Here (*cf. n. to verse 629*) *sa-Brahmakappo* is explained as *Mahā-Brahma-sadiso*.

⁶ On *iddhi*, *cf. Compendium*, p. 71, with *Dialogues*, i. 87 f.

⁷ Here the Commentary makes no effort to associate *devatā*, deity spirit, angel, with a particular being, as in Anuruddha's poem, verse 911. This leaves the use of *devatā* a little unusual. Moggallāna's vision is as that of a deva—'a devatā is that bhikkhu!'

XII.

Moggallāna the Great speaks, affirming his own gifts :

Now Sarī's son by wisdom, virtue, self-control
Excelleth all : here let this brother stand
supreme. (1182)

But I can instantly innumerable times
Create a living shape : skilled to transform
myself

As other, yea, all magic power have I at will.¹ (1183)
He of the Moggallānas, in the Rule of Him
Who stands alone,² hath perfected his powers ;³
In contemplative ecstasy and higher lore
Expert, valiant and self-controlled hath burst his
bonds,

As doth the elephant a rotten fibre rope.⁴ (1184)

The Master hath my fealty and love,⁵
And all the Buddha's ordinance is done.
Low have I laid the heavy load I bore ;
Cause for rebirth is found in me no more. (1185)
The Good for which I bade the world farewell,⁶
And left the home to dwell where is no home,
That highest good have I attained and won,
And all that bound and fettered me is gone. (1186)

¹ See n. 6, p. 389. ² *Asitassa, tanhānissāyādi rahitassa.* (Cy.)

³ *Jātaka* i. (text) 17⁸⁹

⁴ Cf. *Sutta-Nipāta*, verse 29. In Suttanta 141 of the *Majjh. Nik.* these great 'twin brethren' are thus characterized by their Master : 'Sāriputta is as she who brings forth, Moggallāna is as the nurse of what is brought forth. The former trains for the fruit of the first Path, the latter for that of the highest. The former is able to teach and make plain the four Ariyan truths.'

⁵ = 604, 656, 687, 792, 891, 918, 1016, 1088, 1050.

⁶ = 186, 380, 605.

XIII.

In reproof of Māra who, had entered and then left the
Thera's bowels :¹

What sort of hell was it where Dussi cooked
In anguish, when he injured Vidhura.
Disciple, holy Kakusandha too? (1187)
'Twas the infernal realm of iron spikes.
A hundred points, each dealing bitter pain.
This sort of hell it was where Dussi cooked
In anguish, when he injured Vidhura.
Disciple, holy Kakusandha too. (1188)
If thou a brother who can tell thus much—
Disciple of the Buddha—dost assail,
Black-hearted sprite! to misery thou must
go.² (1189)

Far in the midst of ocean, palaces
Have stood an æon, exquisite, with hue
Of beryl-stones, flashing like crests of flame.
There dance full many nymphs in divers
hues:— (1190)
If thou a brother who can tell thus much—
Disciple of the Buddha—dost assail,
Black-hearted sprite! to misery thou must
go. (1191)

Incited by the Buddha's self I wrought.
With all the Bhikkhu-Order looking on,

¹ Told in *Majjh. Nik.*, i., 50th Sutta. Cf. verse 1164. Dussi, a name for Māra in a previous life. Kakusandha, Buddha next but two before Gotama. Vidhura (or Vidhūra, cf. Oldenberg's ed. *in loco*; Br. Cy. Vidūra), one of his two chief disciples. The hell of the spikes was one of the many purgatories. The Commentary, for a description of it, refers to the Devadūta-Sutta (*Ang. Nik.*, i. 138 ff.). On the fiend's singular retreat, cf. Uppalavaṇṇā's poem, *Sisters*, p. 114

² = verse 25.

My foot uplifting, with my toe I shook
 The Terrace by Migāra's Mother built.¹ (1192)
 If thou a brother who can tell thus much, etc.,
 . . . (verse 1191) thou must go. (1193)

I who my foot uplifting, with my toe
 Caused Vejayanta's terraced fane to shake.
 Rigid as iron by my magic power.
 And thro' the deities sent thrill of dread:—² (1194)
 If thou a brother who can tell thus much, etc.,
 . . . thou must go. (1195)

He who in Vejayanta's terraced fane
 Did take Sakka the deity to task:—³
 'Come, friend, and didst thou really understand
 Release through end of craving [taught to thee]?
 To whom Sakka made answer truthfully— (1196)
 If thou a brother who can tell thus much—
 Disciple of the Buddha—dost assail,
 Black-hearted sprite! to misery thou must
 go. (1197)

Who catechized great Brahmā's very self,
 Seated in conclave in Sudhammā's hall:—³
 'Come tell me, friend, hast thou to-day the
 views
 Which in the days gone by were views of thine?
 Or seest thou now the glory of thy heaven,
 How age by age it all is passing by?' (1198)

¹ Cf. verse 1164, and *n.*

² Related in *Majjh. Nik.*, i., No. 37, 'Cūḷatanāḥakkhaya-Sutta'; referred to as such by the Commentary. Cf. *Saṃy. i.* 234 f. *Dhp. Cy.* i. 273.

³ Lit., 'Brahmā having a conclave present.' This is related in *Majjh. Nik.*, i., No. 49, 'Brahmanimantika-Sutta'; referred to by the Commentary as 'Baka-Brahma-Sutta.' The Commentary reads *phito sabhaya*, but adds only: 'This is the Sudhammā hall in the Brahma-world, not that in the Tāva-tiṇṣa realm. There is no celestial world without its Sudhammā hall.'

To whom Brahmā made answer truthfully:—
 'My lord, no longer do I hold the views,
 Which in the days gone by were views of
 mine. (1199)

I do behold the glory of my heaven.
 How age by age it all is passing by.
 To-day I hold it false what once I said:—
 "I am eternal; permanent am I!" (1200)
 If thou a brother who can tell thus much, etc.,
 . . thou must go. (1201)

Who in emancipation[¹s ecstasy]
 Hath touched great Neru's topmost pinnacle,²
 Pubbavideha's forest world hath seen,³
 And men that live on that remotest plain:— (1202)
 If thou a brother who can tell thus much, etc.,
 . . . thou must go. (1203)

Fire doth not think: 'Lo! I will burn the fool!"
 But if the fool lay hands on blazing fire,
 The fire must burn and he must needs be
 burned. (1204)

Thus, Māra, thou on One who Thus hath Come⁴
 Hast made attack, but 'tis to thine own hurt,
 As when a foolish child doth touch the fire. (1205)
 Demerit hath the Evil One begot,
 Who made attack on One who Thus hath Come.
 What? dost imagine, O thou Evil One,
 That evil brings thee not its sure reward? (1206)
 For this that thou hast done, long will it be,
 Before that evil dieth out, O Death.⁵

¹ *Jhāna-vimokkha* (Commentary).

² Mount Sineru, or Meru, the hypothetical centre of the world.

³ The eastern of the four great continents grouped round Meru.

⁴ *Tathāgata* is here clearly, in the Commentary explicitly, applied to a Thera Arahan̄t.

⁵ *Antaka*, or 'Ender' (of a span of life); used of Māra, in these poems, only here and in *Sisters*, verses 59, 62.

Aroint thee, Māra, from the awakened mind !¹
 Against the brethren cease thy wicked plots. (1207)

Thus in the forest of Bhesakala²
 Did Māra by a Brother censured stand.
 Thereat the rated imp. dejected sore,
 E'en where he stood, did vanish quite away. (1208)

*Thus verily did the venerable Moggallāna the Great utter
 his verses.*

¹ *Buddhamhā* *abl.*, applied to a disciple.

² *Cf.* verse 18.

CANTO XXI

POEM OF SEVENTY-ONE VERSES: CALLED ALSO 'THE
GREAT NIPĀTA'

CCLXIV

Vangīsa.

REBORN in this Buddha-age at Sāvattthī, in a brahmin family, he was named Vangīsa, and was taught the three Vedas. And he won favour as a teacher by tapping on skulls with his finger-nail, and discovering thereby where their former occupants were reborn.¹ The brahmins saw in this a means of gain, and taking Vangīsa toured about in villages, townships and royal residences. And for three years Vangīsa had skulls brought to him and divined. Persuading the people to believe in him, he won fees of 100 and even 1000 (? *kahāpanas*). And the brahmins took him about wherever they chose to go. Now he heard of the Master's virtues, and wished to visit him, but the brahmins objected, saying: 'Gotama the recluse will pervert you by his craftiness.'² But Vangīsa heeded them not and went, seating himself at one side. The Master seeing him asked: 'Vangīsa, do you know any art or craft?' 'Yes, Master Gotama, I know the skull-spell. By that, tapping

¹ The same story is told of Migasira, also a brahmin of Kosala (CLI.), and is probably another bifurcated legend. In the *Saṃyutta-Nikāya*, the 8th Book is entirely devoted to such of Vangīsa's improvisations as are contained in the following xii sections, together with prose episodes followed, in outline only, by our Commentary. The remaining verses (1263-78) are contained in the *Sutta-Nipāta* (verses 343-58), as are also verses (1227)-(1230).

² An allegation frequently made by rival teachers. Cf. *Majjh. Nik.*, i. 375; *Saṃy. Nik.*, iv. 341.

on a skull with my finger-nail, have I, for three years past ascertained where rebirth has taken place.' The Master let him be shown the skulls of individuals reborn in purgatory, as man, as god, and of one who had passed utterly away. Divining concerning all but the last, of that he could make nothing. Then the Master: 'Art not able, Vangīsa?' 'Let me make quite sure,' said Vangīsa, and he turned it round again and again till the sweat stood on his brow—for how will he know the going of the arahant? And he stood there silent and shamed. 'Art tired, Vangīsa?' 'Ay, Master Gotama, I cannot find out where this one has been reborn. If you know, tell it.' 'Vangīsa, both this I know, and I know more than this :

*He who of every creature knoweth well
Whence they de cease and where they come to be,
Enlightened, well come, freed from every tie :—
Him call I brahmin.
Whose destiny nor angel, god, nor man
Doth know, the arahant, sane and immune :—
Him call I brahmin.'*¹

Then said Vangīsa : 'Well then, Master Gotama, give me this hidden lore.' And doing obeisance, he seated himself as the Master's pupil. But the Master said : 'Let us give you the marks of a recluse.' Then Vangīsa thought : 'I must at all costs learn this spell.' And he said to his fellow-brahmins : 'Do not think it amiss if I take orders. When I have learned this spell, I shall be first in all India, and that will bring you good fortune.' So he asked for ordination, and the Exalted One commanded Nigrodhakappa Thera, who stood near, to ordain Vangīsa. The Thera did so, and then saying : 'You must first learn the accessories of the spell,' gave him the exercise of the thirty-two constituents of the body,² and one on insight. Rehearsing the former, he established the latter faculty. And when brahmins came to ask whether he had acquired

¹ *Sutta-Nipāta*, verses 643, 644.

² See *Khuddaka-pāṭha*.

the art, he replied : 'What art-acquiring? Go ye hence ; I have no more to do with you.' The brahmins said : 'There! he too has got into the power of Gotama the recluse, perverted by craftiness. What have we to do with you as teacher?' And they went away. But Vangīsa realized arahantship.

As arahant, he went to the Master's presence and magnified him in scores of verses, comparing him to the moon, the sun, space, ocean, mountains, the lion, the elephant. Him the Master, seated in conclave, pronounced foremost in facility of speech.¹ But what he said in verse, both before and after he became arahant, was collected and recorded by Ānanda and the other Theras at the Council as follows :

I.

Spoken when a novice, after having been affected by the sight of many gaily dressed women, who had approached the Vihāra, a feeling which he suppressed :²

Alas! that now when I am gone from home
Into the homeless life, these graceless thoughts
Sprung from the Dark should flit about my
mind.³ (1209)

Were highborn warriors, mighty archers, trained
In champion bow-craft, such as never flee,
To scatter thousand arrows round about . . . (1210)
But women! Well, far more than those may come,
Yet shall they never wreck my peace of mind,
Firmly established in the truths I stand.⁴ (1211)

¹ *Ang. Nik.*, i. 24.

² *Saṃy. Nik.*, i. 185 f. Vangīsa is there called the custodian or porter of the Vihāra, and the women were come to see it.

³ *Kālato lāmakabhāvato* (Cy.). *Mārapakkhato. Saṃy. Cy.*

⁴ This difficult passage is thus interpreted by the Commentary, with this explanation : 'A man taking a staff' (why not a shield?) 'can beat down a series of arrows, but every woman shoots five at once (assailing each sense), and is therefore more dangerous.' 'Truths' (*dhammesu*) mean doctrine generally, but especially the thirty-seven *bodhipakkhiyā dhammā*. Cf. *Compendium*, p. 179 f.

For even in his presence¹ have I heard
 The Buddha of the Sun's high lineage tell²
 About the Path that to Nibbāna goes;
 And there the love of all my heart is given. (1212)
 Now that I alway in such mood abide,
 Dost think, vile one, thou canst draw nigh to me?
 Then will I do the like, O Death, and thou
 Wilt ne'er discover which the way I take.³ (1213)

II.

Spoken when suppressing his own feelings, aversion,
 and so forth :

I who have given up dislikes and dotings
 In all that stirs the lay imagination,
 May not make anywhere a haunt for lusting.
 He who from jungly vice⁴ hath gained the open,
 From lusting free, 'tis he is truly Bhikkhu. (1214)
 All things of visible shape here on earth dwelling,
 Or in the upper air that's based on earth,⁵
 Transient is all, and all away is wearing :—
 Thus understanding they who think do walk.⁶ (1215)
 In all that makes for life⁷ the folk cleave ever⁸
 To what is seen and heard and touched⁹ and
 thought.

¹ *Samukkhā* (Commentary).

² Cf. XXVI.

³ Cf. *Sisters*, Uppalavaṇṇā and Māra, verse 281 f.

⁴ On the jungle or forest as symbolical of lust or craving, cf. *Sisters*, Vaddha's Mother, verse 208.

⁵ According to the Commentary, *vehāsaṇ* = *devalokanissitaṇ*; *jagato-gadhaṇ* = *lokikaṇ*.

⁶ Reading *mutantā* = *pariññā* (Commentary).

⁷ *Upadhīsu*, or substrates. The Commentary names only the five khandhas, but elsewhere three other categories are named (*Dhammapāda*, verse 418; *SBE*, x, p. 94) :—*kāmā* (sensuous desires), *kilesā* (vices, sins; cf. p. 73, n. i.), and *kamma*.

⁸ *Gadhītāse*. Commentary : *paṭibandhacittā*.

⁹ *Paṭighe*. Commentary : *ghaṭṭaniye*, *phoṭṭhabbe* (things to be struck, touched). It is of interest that Dhammapāla quotes the 'Sāratthapakāsinī' (*Saṃyutta Commentary* by Buddhaghosa) : *Sāratthapakāsinīyaṇ paṭighasaddena gandharasū gahītā*, etc.

Who here, desires suppressing, unaffected,
 Adhereth nowhere, him [the wise] call Saint. (1216)
 Who cleave to views mistaken eight and sixty,¹
 Their nature of the common average sort,
 They're fixed in courses evil and unrighteous.²
 But whoso to no sect whate'er doth go,
 Nor clutcheth at blown straws [of vain opinion],
 A genuine bhikkhu he all men may know. (1217)
 Fully endowed,⁴ long since of self the master,
 Candid yet wise, and free from craving's power,
 A Saint, the way of peace he hath attained:
 Serene and cool, awaits his final hour. (1218)

III.

Spoken when suppressing his own behaviour in connection
 with his facility of speech:

Renounce conceit, thou, Gotama's disciple!³
 Wholly from path of pride remove thy foot.
 Since with that path some time infatuated,
 Long ere to-day thou truly didst repent. (1219)
 By self-deceit deceived this generation,
 Destroyed by vanity, is doomed to woe.
 For many an age reborn in purgatory
 Will folk destroyed by pride lament their
 doom. (1220)

¹ Usually the speculative opinions described in *Dialogues*, i., 'Brahmajāla-Suttanta,' are referred to as sixty-two. Here, says the Commentary, the Pali (i.e., text) is not exact as to a little more or less. The *Saṃy. Cy.* has *atha satthhinissitā: atha cha ārammaṇānissitā*.

² Cf. *Jāt.* i. 259: *adhammasmiṃ nivittṭho*.

³ *Paḍulla-* occurs, I believe, in no other work. Cf. Böthlingk and Roth: *s.v. dul*. The Commentary has *duṭṭhullagāhī*; *Saṃy.*: *-bhāṇī*.

⁴ *Dabbo*. Commentary, *dabbajātiko* (see *Ang. Nik.*, i. 354), *piṇḍito*. The latter word is used, in the *Jātaka Commentary* (vol. ii., p. 439 of text), to interpret *bindussaro*, the rich or full voice of the bird. The *Anguttara Cy.* interprets by *piṇḍita-jātiko*; *Saṃy. Cy.* by *dabbajātiko paṇḍito* (sic). Anyway, I do not see justification for dragging in the Thera Dabba (V.), as does Dr. Neumann.

⁵ *Gotamagottassa Bhagavato sāvakatū attānaṃ Gotamagottan katvā ālapati* (Commentary).

He weepeth not at any time, the Brother :
 Path-victor who the Highest hath achieved.
 Both fame and happy conscience¹ he enjoyeth.
 'Norm-seer'² say, and rightly say the wise. (1221)
 Hence in this life, sober and unimpeded,
 Dispelled all hindering clouds, and clear in mind,
 Renouncing pride and vain conceits entirely,
 Let me be found End-maker and serene.³ (1222)

IV.

One day as a novice he attended the venerable Ānanda, whom one of the King's ministers had bidden to visit him. There they were surrounded by women highly adorned, who, saluting the Thera and asking questions, heard him preach the Norm. But Vangīsa was excited and moved with desire. Then he, being a well-bred man of faith and integrity, thought: 'This my emotion growing is unsuitable for my present and future good.' And seated as he was, he confessed his state to the Thera, saying :

My sense with passion burns, my mind's aflame.
 Take thou compassion on me, Gotamid !
 O tell me truly of a putting out!⁴ (1223)

And the venerable Ānanda replied :

Because thy judgment is upset, perverse,
 Therefore thy mind's aflame. Thou shouldst
 avoid⁵
 The seeing lovely objects passion-linked. (1224)

¹ In its original sense of consciousness. 'Highest': *sammā*.

² *Dhammadaso*. In the *Saṃy. Nik.* 'Norm-lover,' *Dhammarato*.

³ Cf. *Sutta Nipāta*, verse 520, and its context.

⁴ *Nibbāpanaṇ*, a causing-to-go-out (of this fire or fever of passion). Later exegesis dwelt perhaps less on this sense of Nibbāna than on a going-out in the sense of departure or escape (*Compendium*, p. 168) ; yet see above, verse 691.

⁵ = *Sutta Nipāta*, verse 340 f.

Compel thy steeled and well-composed mind
To contemplate what is not fair to view,
Let there be heedfulness concerning sense.
And be thou filled with a sane distaste. (1225)
Study the absence of the Threefold Sign;¹
Cast out the baneful bias of conceit.
Hath the mind mastered vain imaginings,
Then mayst thou go thy ways, calm and
serene. (1226)

7.

Spoken after the Exalted One had taught the Sutta on 'Things Well-spoken,'² in praise of the Master :

Whoso can speak a word whereby
He works no torment to himself,
Nor causeth harm to fellow men—

That word is spoken well. (1227)

Pleasant the word that one should speak.

Speech that is grateful to the ear, .

That lays not hold of others' faults :

Sweet is that word to hear. (1228)

Truth is the word that dieth not.

This is the old primeval Norm.³

On Truth and Good and Norm, 'tis said,

The saints do firmly stand. (1229)

That which th' Awakened speaks, the sure

Safe guide to make Nibbāna ours,

To put a lasting end to Ill—

That is the Word Supreme. (1230)

¹ Ascribed also to Sister Abhirūpa-Nandā, but, in her Psalm, inspired by the Buddha (*Sisters*, p. 23). 'Steeled,' *ekaggay*, lit., one-pointed; 'study,' etc. : see things as transient, involving ill, soulless.

² *Saṃy. Nik.*, i. 188; *Sutta Nip.*, ver. 450 f.: 'To be well spoken, speech must not only be such, but also righteous, lovely, and true.' Vangisa thereupon announces a wish to express himself. The Master consents, and Vangisa, standing before him, embellishes the prose Sutta as verse.

³ Here both Buddhaghosa and Dhammapāla agree verbatim: *esa porāno dhammo cariyāpavēni; idham eva hi porāṇānaṃ āciṇṇaṃ na te* (Dh'pāla: *yan te na*) *alikaṃ bhāsiṃsu*. See also Additions, etc.

VI.

Spoken in praise of Sāriputta :

With insight into mysteries deep,
 And richly dowered with learned lore,
 Expert in paths both true and false,
 The son of Sāri, greatly wise,
 Teacheth the bhikkhus in the Norm. (1231)
 He teaches first in outline brief,
 And then expounds in full detail.
 And like the myna-bird's sweet song,¹
 His exposition poureth forth. (1232)
 And while he teaches, they who hear
 His honeyed speech, in tones they love
 Of voice enchanting, musical,
 With ravished ears, transported hearts,
 Delighted list his every word. (1233)

VII.

Spoken after the Exalted One had discoursed in the
 Pavāraṇā (Valediction or Dismissal) Suttanta :²

To-day, at full moon, for full purity
 Five hundred brethren are together come.
 They all have cut their fetters and their bonds;
 Seers who are free from rebirth and from ill. (1234)
 And as a king who ruleth all the world,
 Surrounded by his councillors of state,
 Toureth around his empire everywhere,
 Driving throughout the lands that end in
 sea, (1235)

¹ *Sālikā*, lit., 'rice-kin,' just as we say 'siskin.'

² A meeting terminating the rainy season, when confession was invited. See *Vinaya Texts*, i. 325 ff. The Master (in the Suttanta, *Saṃy. Nik.*, i. 189) invites complaints against himself, and Sāriputta, on behalf of the others, gives him a clean bill, then receives the same himself.

So him, who is our victor in the fight,
 The peerless Master of our caravan,
 We followers attend and wait upon,
 Who hold the triple lore, slayers of Death. (1236)
 All we are sons of the Exalted One.
 No sterile babbler¹ is among us found.
 I wor-ship him who strikes down craving's
 darts.
 I greet the offspring of the Sun's great line. (1237)

VIII.

Spoken in praise of the Exalted One, who had been
 delivering a religious discourse to the brethren bearing upon
 Nibbāna :²

A thousand brethren, yea, and more than these
 Attend around the Well-Come One, who here
 Doth teach the Norm, the Pure, the Passionless,³
 Even Nibbāna, where can come no fear. (1238)
 They hearken to the Norm's abundant flow,
 Imparted by the Very Buddha blest,
 O wondrous fair the All-Enlightened shines,
 With all the Band of Brethren seated round. (1239)
 Mysterious spirit ! thou, Exalted One !
 The seventh in the lineage of the Seers,⁴
 Like a great storm-cloud in the summer sky,
 Thou on thy followers pourest precious rain. (1240)

¹ In our text *pulipo*, or babbler; in Burmese manuscripts of text and Commentary *palāso*, *phalāso*. *Pālāso*, having leaves, not fruit, means presumably 'sterile.' Both Commentaries, ours and the *Sārattha-palāsinī*, explain by *tuccho anto*, *sāvarahito*, *dussīlo* empty, deprived of pith, morally bad).

² Vangīsa again suggests that he should be allowed to speak (*Saṃy. Nik.* i. 192).

³ Cf. *Sisters*, verse 97.

⁴ *Nāga*. Cf. above CCXLVII.

⁵ The seventh of the Buddhas. The Nikāyas take only these into account in the past.

And one of these, from meditation come,
 Full fain his gracious Master to behold—
 Thy true disciple, mighty Hero, see!
 Low at thy feet Vangīsa worships thee. (1241)

Then¹ the Exalted One asked: 'How now, Vangīsa, have you composed these verses beforehand, or did they occur to you just on the present occasion?' 'They occurred to me just now,' replied Vangīsa. ['Well then, let some more such verses occur to you.' 'Even so, lord'—and Vangīsa spoke further his praises:]

O'er Māra's devious ways he fares triumphant,
 And every obstacle he breaketh down.
 Behold him from all bondage our Deliverer;
 Himself full fraught, he portions out the
 Norm.² (1242)

For he hath shown a Way by many methods
 For crossing o'er the [fearsome fourfold] Flood;³
 And we to whom he hath declared Ambrosia,⁴
 Stand as Norm-seers inexpugnable. (1243)
 Light-bringer, he hath pierced beyond, beholding
 Past all those stations where the mind doth halt.⁵
 The topmost heights knowing and realizing,
 To us he maketh known the path of sight.⁶ (1244)

¹ The Commentary quotes only the question and answer. The rest I take from the *Saṃy. Nik.* Dhammapāla only adds that the Master wished to show Vangīsa's gift to the brethren.

² One might render this clause—*asitaṃ va bhāgaso pavibhajja[m]*—as Dr. Neumann does, by 'as a sickle having divided off by sections' (or sheaves), but (1) I hesitate to liken the Saviour of the Buddhists, for them, to a sickle; (2) both Commentaries agree that *asitaṃ* is, as in other gāthās, e.g. (1184), *anissitaṃ* (independent, himself needing nothing). I have taken *asita* as meaning *dhāta* (cf. *Jātaka Commentary*, vol. ii., p. 247, text, opposed to *chāta*, lacking). The main emphasis is on the Teacher's passing on to others what he has gained.

³ Cf. XV., n. 2.

⁴ Lit., that ambrosia being declared.

⁵ Both Com. have *ditṭhiṭṭhānāṇaṃ viññāṇatṭhānāṇaṃ vā*.

⁶ Both Commentaries reject *dasatṭhānaṃ*, reading *dasaddhānaṃ*, and refer to the First Sermon delivered to the five recluses as the recipients of the *aggāṇaṃ dhammaṃ*, neither explaining the term.

Lo! now in truths so well revealed, for trifling
What place is there 'mong them who learn his
Lore?

Hence zealously within that Master's System
Let each man train, and while he trains
adore. (1245)

IX.

Spoken in praise of the venerable Thera Añña-Kondañña:¹

Who next to our Great Waked One was awoke,
Brother Kondañña, strong in energy,
Who oft enjoyeth hours of blissful ease—
[The harvest] of complete detachment won—² (1246)
All that the Master's follower can win,
If he fulfil the training of the Rule—
All this Kondañña step by step hath won
By study strenuous and diligent. (1247)
Sublime in power and versed in triple lore,
Expert the thoughts of others to descry,³
Kondañña of the Buddha rightful heir,
Low at the Master's feet behold him lie. (1248)

X.

Spoken in praise of the venerable Moggallāna the Great,
before the Exalted One, when the former discerned that
the hearts of the 500 arahants, gathered together at Black
Rock on Rishis' Hill at Rājagaha, were emancipated and
free from the conditions for rebirth:⁴

High on the hilly slopes disciples wait,
Holding the triple lore, slayers of Death,

¹ *Saṃy. Nik.*, i. 193. Cf. CCXLVI.

² *Vivekāṇaṇṇa*, of the detachments—namely, three: of body, of mind,
and that involved in Nibbāna.

³ *Saṃy. Nik.*, i. 194.

Upon the pleasure of the seated Saint,
 Who hath transcended all the power of ill. (1249)
 And MOGGALLĀNA great in mystic power
 Doth scrutinize in thought the hearts of all,
 And thus examining he finds them freed,
 And having nought wherefrom to be reborn.¹ (1250)
 So do they wait upon that perfect Saint,
 Who hath transcended all the power of ill,
 And perfected on every hand his work—
 So wait upon and honour GOTAMA. (1251)

XI.

Spoken in praise of the Exalted One, luminous by his
 own beauty and glory, when surrounded by the Order and
 the laity at the Gaggarā Lotus-lake, at Campā :²

As when th' obscuring clouds have drifted from
 the sky,
 The moon shines splendid even as a sun,
 So thou, Angīrasa,³ most mighty Seer,
 Dost with thy glory all the world illumine. (1252)

XII.

Spoken when reflecting, as a new-made arahant, on his
 experiences and on the Master :

Drunk with divining art,⁴ of old we roamed
 From town and village on to town again.
 Then we beheld the All-Enlightened, Him
 Who hath transcended all that we can know. (1253)

¹ *Nir-upadhiṇ*. See verse 1216, *n*.

² Cf. p. 32, *n*. 2; 184; 275. See also *Dialogues*, i. 144.

³ Cf. verse 536, *n*.

⁴ *Kāveyyamattā*. Wrongly translated by me elsewhere. Without the Commentary I had imagined Vangīsa as having been a troubadour, a *nata* or mime, like Tālapuṭa (CCLXII.). Imagination and a rhetorical facility he had, but one need not substitute a new legend for the old tradition. The term occurs again in *Saṃy. Nik.*, i. 110, where the

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He in the Norm instructed me—the Seer,
 Who hath transcended all the power of ill.
 And when we heard that Norm our heart was glad,
 And faith and trust therein rose up in us. (1254)
 Hearing his Word concerning body, mind.
 Sensations, objects of the same, and all
 The data of our knowledge¹—grasping these.
 I left the world to lead the homeless life. (1255)
 O surely for the weal of many folk
 The advent is of Them-who-Thus-are-Come!—
 Of women and of men who keep their Rule. (1256)
 Yea, surely, and for highest good of those—
 The Brethren and the Sisters, they who see
 The order of what is, what may become²—
 For them the Seer did win Enlightenment. (1257)
 By Him-who-Sees, the Buddha, Kin o' th' Sun,³
 Well taught in kindness to all things that breathe
 Are the Four Ariyan, Four Noble Truths; (1258)
 Even the What and Why of Ill, and how
 Ill comes, and how Ill may be overpassed,
 E'en by the Ariyan, the Eightfold Path,
 That leads to the abating of all Ill.⁴ (1259)
 Such were the doctrines uttered thus, and I,
 I saw them e'en as they were shown to me:
 And now salvation have I surely won,
 And all the Buddha's ordinance is done. (1260)

Buddha, sitting, suppressing the pain arising from a splinter in his foot, Māra inquires why he sits apart with drooping head: Is he feeling 'blithered' or worried, *kāveyyamatto*, or only sleepy? The Commentary has 'as he were thinking of what he had to say, crazy by reason of what he had to do.' Both Commentaries here have *kāveyyana-kabba*-(ours :-*kavyā*-) *kārakena mattā, mānitā, sambhāvitā, garukodayaṇ āpannā*. Vangīsa's story explains the choice of the term.

¹ *Khandhe āyatanāni ca dhātuyo ca*. Cf. *Sisters*, Ps. XXX., XXXVIII.; also my *Buddhism*, p. 70; and for n. 2, p. 119 f.; 241.

² Lit., seers of what is included in the order—i.e., of the world, physical and moral. The Commentary emphasizes only the latter—*sampattiniyāmaṇ*, the order by which to achieve (saintly) success.

³ See XXVI., n.

⁴ Cf. *Sisters*, verse 186.

O welcome tidings ! welcome time to me
 To live and study near the Master's feet ;
 'Mong divers doctrines mooted among men
 Of all 'twas sure the best I sought and found.¹ (1261)
 To heights of intuition have I won,²
 From sense of hearing is the dulness swept ;
 The triple lore have I and magic power ;
 In knowing others' thought am I adept. (1262)

XIII.

When inquiring as to whether his tutor³ had passed
 wholly away at death :

I ask the Master—boundless is his wisdom—
 Who as to this life severs every doubt :⁴—
 Here at Aggajava⁵ hath died a Brother,
 Well-known and famous, cool and calm [his
 heart] ; (1263)
 Nigrodha-Kappa, so thyself didst call him,
 Such was this good man's name, Exalted One.⁶
 Revering thee he lived, his gaze on Freedom,
 And, Seer of what is stable,⁷ well he strove. (1264)
 Of this disciple, Sākyan, all desirous
 Are we to know the fate, thou Seer of all ;
 Attent the ear of everyone to hear it :—
 Thou art our Master and thou art supreme. (1265)

¹ Cf. IX.

² To mastery of the six forms of *abhiññā*. Cf. p. 14, n. 3, with p. 32, n. 2.

³ Nigrodha-Kappa Thera. This episode is also given in the *Sutta-Nipāta*, verse 342 ff. (*SBE*, x., p. 57 ff.).

⁴ For *chetvā* read *chettā*, as Oldenberg suggests. The Commentary paraphrases by *chedako* : 'cutter-off of doubts.'

⁵ A Vihāra at the chetiya (pre-Buddhist shrine), so called, at Ālavī, a town on the Ganges, 12 yojanas from Benares, 30 from Sāvattihī.

⁶ Because he habitually sat in the shade of a banyan (*nigrodha*), and there, too, became arahant (Commentary).

⁷ I.e., Nibbāna, as that which does not crumble. He is addressing the Buddha by this title (Commentary).

Do thou but sever from us all our doubting,
 Tell thou me, amplest Wisdom, make it known :—
 Hath he indeed his life's long round completed ?
 Speak to **us in our midst**, O Seer of all,
 As Sakka **thousand-eyed** in heavenly hall.¹ (1266)
 Bonds **that here bind us**, pathways of illusion,
 Factors of **ignorance**, stations of doubt :—
 Whate'er **they be**, confronted by the Master,
 By Him-who-**Thus-hath-Come**, they cease to be,
 For among men the Eye Supreme is he. (1267)
 For if, i' faith, some Man the world's corruptions
 Sweep not away, as wind the lowering clouds,
 The world were shrouded² wholly in thick darkness,
 And e'en the brighter minds would lose their
 light. (1268)
 Light-bringers [to us all] are men of wisdom ;
 And thou, O Sage, methinks art even such.
 We have drawn nigh to one who seeth,
 knoweth ;³
 Reveal to us assembled Kappa[*'s fate*] ! (1269)
 Swiftly send forth thy voice in all its beauty,
 O thou most beauteous ; even as the swan,
 With rich and mellow tones well modulated,
 Lifts up its neck in measured trumpeting,
 And we will hearken all, our hearts sincere. (1270)
 Gone from his ways all future birth and dying ;⁴
 And him who shook them off without remainder,
 Him now constraining will I cause to speak.
 For⁵ average folk fail to fulfil their wishes,
 But saints perform whatever they devise. (1271)

¹ Lit., to the devas.

² For *niḥbuto* understand *nivuto* (Commentary).

³ *Jānaṃ* for *jānantaṃ*. Buddhist and Jain suttas constantly link these two verbs.

⁴ *Dhonaṃ*, agent-noun of *dhunāti*, which occurs in II. Cf. *Sutta-Nipāta*, ver. 813.

⁵ Our Comy. reads also *hi* and *va*.

Well have we learnt how thou canst answer,
 Whose insight straight to heart of things dost go,
 Not vainly do we stand, once more saluting,
 O baffle not, thou infinite in wisdom,
 Who [Kappa's destiny] dost surely know. (1272)
 The Ariyan Norm thou know'st in all its bearings,¹
 Knowing and strong to work, O baffle not !
 As for cool waters when by heat we suffer,
 Thy word we wait for:—rain that we may
 hear!² (1273)
 That holy life which, for the goal desirous,
 He of the Kappas led, was't not in vain ?
 Passed he away fraught with the seed of rebirth,³
 Or as one wholly free?—that **would we hear.** (1274)

THE EXALTED ONE.

*All craving as to life of mind and body
 He severed here below, and crossed the stream
 Of craving flowing long deep-bedded in him,
 Passed utterly beyond both birth and death.* (1275)

(Thus spake the Exalted One, best in the Five.)⁴

¹ *Paroparaṃ*. Cf. *Sutta-Nipāta*, p. 59, n. 2, with p. 193, n. Our Commentary condenses the paraphrase of that Commentary: [*lokut-tara-*] *lokiyavasena sundaraṃ* [*asundaraṃ*] *dāre santikaṃ vā ariya-dhamman ti*.

² Lit., 'rain the heard thing'—i.e., speech.

³ Our Commentary, unlike the text, has *nibbāyi so anupādiseso*.

⁴ The interpolated references to the Buddha *loquitur* are by the Compilers, says the Commentary. I do not understand *pañcasettho* here any more than did the Commentators. The allusion in the *Sutta-Nipāta Commentary* is obviously inaccurate. The Buddha was not one of the five, nor a brahmin in the social sense. Our Commentary suggests the Five Indriyas or the Five Precepts, both inapposite here. Dr. Neumann's five divisions of Middle Country and four quarters of barbarians has a more plausible sweep of world-laudation but is, I think, without precedent. Conceivably, the original reading was simply some such compound as *pumasettho*, chief of men. The metre now turns to ślokas.

VANGĪSA.

Pleased is my heart to hear thy word.
 O seventh of mighty Rishis thou!¹
 Not vain, in sooth, was my request.
 Thou'st not deceived me, Holy One!² (1276)
 As Kappa spoke, so Kappa wrought,
 Disciple of the Buddha he,³
 For he hath cut the netted snare
 By crafty Death outstretched and strong. (1277)
 He of the Kappas saw the source
 Of grasping, O Exalted One!
 Ah! truly he hath passed beyond
 The realm of Death so hard to cross. (1278)

Thee greater than the gods I greet,
 With thee thy son, O best of men,⁴
 A mighty hero like thee grown,
 Of wondrous Being,⁵ very son. (1279)

Thus verily did the venerable Brother Vangīsa utter his psalm.

¹ I.e., seventh Buddha. Cf. p. 403, n. 5..

² Lit., Brahmin, but used in its original sense : holy, excellent.

³ Consistency between word and deed is expressly named as a quality of a Tathāgata. *Iti-vuttaka*, § 112.

⁴ Nigrodha-Kappa is, of course, the 'son.' 'Men' is lit. bipeds. The last verse is not in the *Sutta-Nipāta*. The term *devadevay* suggests a later source.

⁵ *Nāga*.

ENVOI.

*Singing the pœan of their 'lions' roar,
These children of the Buddha, sane, immune,
Winning the safe sure haven of their quest,
Dwelt in blest cool like flame of fire extinct.*

APPENDIX

I

ADDITIONS AND CORRECTIONS

- Page 8 : On Kankhā-Revata subduing doubt, see *Udāna*, v. 7.
 Page 9, l. 9 : This is virtually a quotation from the Vinaya (*Vinaya Texts*, ii., 351): "Now it is the custom for the Blessed Buddhas to exchange words of greeting with incoming Bhikkhus." The same courteous inquiries follow. On Punna see Appendix III.
 Page 16, n. 2 : Add *Vin. Texts*, ii., 312.
 Page 17 : For "the Great," read Major.
 Page 21 : Read Dāsaka. The verse = *Dhp.*, 325, and is there said to have been addressed to King Pasenadi.
 Page 33 : Read Hārita.
 Page 42, n. 2 : Add *Kathāvatthu*, p. 220.
 Page 46 : Read (thrice) for Sisūpacālā(la), Sisūpacālā(la).
 Page 48 : After *Saṃyutta-Nikāya*, for i., 108, read i., 208.
 Page 48, n. 3 : After *Saṃy.*, for ii., 271, read i., 209.
 Page 54 : Read Pāvā. n. 4 : This is too sweeping a statement. See the discussion in Rhys Davids's *Buddhist India*, p. 22.
 Page 63 (lxii.) : Cf. *Dhammapada Commentary*, iii., 460, giving a slightly different version of the legend.
 Page 67 : "Five things conduce . . ." cf. *Anguttara*, iii., 84, or 85, or 173. I am not sure whether the Commentary is referring to any of these.
 Page 69, n. 3 : Read arahā.
 Page 72 : Read Ātuma.
 Page 76 (77) : = *Dhammapada*, ver. 326.
 Page 77 (78) : First half = *Dhammapada*, ver. 153.
 Page 82 : For line 4 (86). read Instructs as one what is in palm o' th' hand revealing. In n. 2 delete last sentence and read : Cf. "the closed fist" of a teacher, *Dialogues*, ii., 107.
 Page 91, n. 1 : Read *Paṭicca-samuppāda*.
 Page 92, n. 2 : "lucid thought" is preferable, for *sati*.
 Page 93, n. 3 : For 450 read 412 ff.

Page 95 (102) : *For minds read wits.*

Page 110, n. 4 : It should have here been stated that *piṇḍola* is Pāli for beggar, almsman. Childers's Dictionary does not know the word. Not recognizing it as a purely common name, the translator and even the editor of the *Iti-vuttaka* (§ 91), have yielded to the obstructive association created by the well-known soubriquet. Yet both Dhammapāla's Commentary (on *Iti-vuttaka*) and that on the parallel *Saṃyutta*, iii. 93, are clear:—*piṇḍāva ulatitī piṇḍolo* ; *piṇḍolassa kammaṃ piṇḍolaṃ*. The soubriquet of Beggar-Bhāradvāja may have been given by contemptuous kinsfolk. On the abuse bestowed on the beggar (specimens are given in the latter Commentary) see Tālaputa's verse (1118). It appears that *Piṇḍola* is the name of a "Wandering Jew" bhikkhu in Chinese Buddhist legends. But it is clear from both the translated and the excised legends in Dhammapāla's Commentary, that he knew nothing about that. Cf. A. J. Edmunds, *Buddhist and Christian Gospels*, ii. 264.

Page 116 (133-4) : = *Dhp.*, ver. 13, 14.

Page 117 (137) : Cf. *Jātaka*, i., No. 62, p. 155 (text, 295).

Page 118 : *Read Nālaka.*

Page 119 (141) = *Saṃyutta*, i. 154.

Page 122 (147) : *Add*:—*after apart.* = *Saṃy.*, ii. 158.

Page 124 (152) : = *Sutta-Nipāta*, ver. 728, 1051.

Page 134, l. 4 : *For work read world.*

Page 138, n. 1 : *Add* : Cf. the correcter form, *Udāna*, vi. 3.

Page 139, n. 2 : *Read* genitive absolute.

Page 140, n. 1, l. 3 : To references add *Dhammapada Commentary*, iii., 127. n. 2 : *for of read cf.*

Page 143 (191) : = *Udāna*, iv. 4.

Page 144 (194) : Last two lines = *Sutta-Nip.*, ver. 440.

Page 159 (224) : *For In read The.*

Page 170 : *Read Vetthapura.*

Page 171, l. 1 : *Delete* he. In n. 2, *for* The former is *read* They are ; *and for* ii. 3, *read* ii. 5.

Page 172 : *Read Hārīta.*

Page 174, n. 1 : Conceivably a confusion has arisen in this legend and in that of Somamitta, cxxxiv. Amitta Thēra is very possibly Somamitta, and the rôles of teacher and learner may have got inverted. It is curious that Dhammapāla, after his concluding comment on p. 122, makes no subsequent allusion to it.

Page 176, last line : *Delete dotted line.*

Page 182: Niyasa; in the Vinaya account, Yasa. I do not yet know whether the Singhalese (Copenhagen) MS. supports this alteration in the Thera's name.

Page 185: I can give no explanation of the curious term "tree-talk." It is unmistakably *rukka-kathā* in the Br. MS. The first verse occurs *Jāt.*, i. 31; iv. 496 (text), and is quoted in *Dhammapada Commentary*, i. 99.

Page 192: "The weather-gods. . ." So Commentary: *devatā vassay varesun*, the plural number being most unusual. (The noun is singular, or plural; the verb is certainly plural.)

Page 196 (344): "Quenched" were more congruous than "crushed," but the latter is nearer the meaning of *padālītā*, shattered, burst.

Page 198, n. 1: *Add*: It is noteworthy that neither of these versions of Vakkali's legend coincides entirely with that of the *Saṃyutta-Nikāya* (iii., 119 f.), in which Vakkali is admonished when mortally ill, and ultimately commits suicide without forfeiting arahantship. Cf. *Iti-vuttaka*, § 92; *Divyāvadāna*, p. 49; *Bud. Psy.*, 258, n. 4.

Page 199, n. 1: *Omit* two.

Page 203: Omitted footnote: The "sixteen Atthakas" make up the Atthaka-vagga, or Book IV. of the *Sutta-Nipāta* (ver. 766 ff.) But the verse quoted—

"Seeing the evil of a worldly life
And knowing what is taught by holy Norm,
Exempt from all the substrate for re-birth,
The Ariyan findeth no delight in sin; ,,
Sin doth afford no pleasure to the pure,,"

is the "Udāna," or solemn utterance of the Buddha, pronounced upon Sona's sincerity and finished recital, in *Udāna*, v., 6.

Page 203, n. 2: *For* ten read eight. It is perhaps a little premature to call Sela a "believer" in verses 823, 825. (Non-believers usually spoke to or of the Master as *bho*, or *samaṇa Gotama*.) If Sela's case be omitted, only six instances remain.

Page 231: Verses 469-72 occur *Anguttara*, ii. 71.

Page 237, n. 3: *Read Dhammabhūtā* = Norm-become; *dhamma-kāyā*, paraphrases, etc.

Page 237, n. 5: *Add*: See also *Mahāvastu* (Senart), iii., 365 f

Page 240 (498) = *Dhammapada*, ver. 6.

Page 243, l. 5: "Abstract"—i.e., arūpa-jhānas: see p. 258, n. 1, and Compendium, 64, 90.

Page 251, n. 1, l. 6: *Add*: And also, fully, but in slightly different phraseology, in *Mahāvastu*, iii., p. 93.

- Page 251, n. 2 : After *Mahāvamsa* read ch. v.
- Page 251, n. 3 : For not elsewhere called Greek, read called the Yona in *Mahāvamsa* (Geiger's translation, P.T.S., 1912), pp. 82, 85, where see n. 5.
- Page 252, n. 1 : For verses 9, 52 read verse 645 (iii., 9, 52).
- Page 254, l. 4 : Delete comma after *rāja*.
- Page 255, n. 3 : Read *Brāhmana*.
- Page 256, l. 2 : Read for Sisters, Brethren.
- Page 258 (561) : After Rule supply comma.
- Page 262 (578) : Delete comma after bring.
- Page 266 : The story of Sankicca may be a doubly bifurcated legend : cf. his birth and ordination with that of Sopāka (XXXIII.) and Sivali (LX.) ; and his self-sacrificing courage with that of his nephew Adhimutta (CCXLVIII.).
- Page 267, n. 1 : Delete brackets.
- Page 277 (635, 636) : = *Dhammapada*, ver. 292, 293.
- Page 280 (653) : = *Dhammapada*, ver. 315.
- Page 283 (672) : *Parinibbanti* need not necessarily refer to the death of the righteous ; cf. p. 202 n. 1 ; *Majjhima*, i., 45, 446. The Commentary takes it apparently to mean the rounding off of perfected life : *idāni . . . anupādisesa-nibbāna-dhātuyā desanāya kuṭṭaj ganhanto bhavāyivānāti osānagātham āha*.
- Page 284 : Read *Annā-Kondañña*. It is interesting to note that the Burmese MS. of the Commentary, when commencing his legend, retains the original form *Aññāsi-Kondañña*. The Buddha, namely, when he had convinced this, his first disciple, is said to have exclaimed. *Aññāsi vata bho Kondañño !* (Truly Kondañña has perceived !), and the latter became known as *Aññāta-Kondañña* ("Kondañña who has that which is perceived") (*Vinaya Texts*, i. 98). In subsequent allusions the Commentary calls him simply *Kondañña*, or *Kondañña-mānavā*. In *Milinda*, ii., 44, where the eight brahmins' names are given, he is called *Yañña*. Cf. *Buddhist Birth Stories (Nidāna-Kathā)*, p. 72 f., 113, where he is called *Yañña*, and *Aññā-Kondañña* respectively.
- Page 286, n. 1 : Add : These three verses are quoted in the *Kathāvatthu*, p. 531, as spoken by the Exalted One.
- Page 293 : Verses 720, 721, 724, 725 are ascribed to the official editors or "chanters." Commentary (the first two, *sangītikārena*, the second two, *sangītikārehi, vuttagāthā*. In elucidating verse 722, the *Iti-vuttaka Commentary* is referred to.
- Page 295 (726) : After musings insert comma.

Page 295, n. 1 : In the *Iti-vuttaka*, Suttas 1 and 2 of the Duka-Nipāta give in briefest outline the substance of Pārā-pariya's Gāthā, and would be well known to Dhammapāla, but his Commentary on them does not refer to the Thera.

Page 299, l. 2 : *Read* the Ambrosial.

Page 311, l. 2 : *Read* Samana. (820) : *For* colon *read* full-point.

Page 318, n. 4 : *Insert ? after* nickname.

Page 319, l. 21 : *Read* Ahimsaka.

Page 326, n. 1 : *For Ang. Nik.*, iii., *read* iv., and for obstruction, obsessions.

Page 334 (944) : *Better* : Some too there are . . .

Page 335, n. 2 : *Read* (Samantapāsādikā, *Vinaya*, iii., 300).

Page 342, n. 1 : It is clear that, in Dhammapāla's authorities. Dighanakha and Mahā-Kotthita were different persons. Cf. *Avadāna*, ii., 187, 188; Oldenberg, *op. cit.* on p. 328, n. 4.

Page 342, n. 5 : *Read* Jāt.

Page 343, n. 2 : *Read* (*aniccato*).

Page 345 (997) : *Delete* colon and rule.

Page 345, n. 3 : *Add* : These six lines are quoted as *Sāriputta's* in the *Kathāvatthu*, p. 257.

Page 354 (1026) : The metaphor anticipates by centuries that kindred one of Dante, who (*Purg.*, xxii.) makes Statius say to Virgil :

“ . . . *As one*
Who, journeying through the darkness, bears a light
Behind, that profits not himself, but makes
His followers wise. . . .”

Page 361, n. 4 : *Insert* page.

Page 369 : Tālaputa is a name that suggests a soubriquet, *tāla* meaning palm or palm-leaf, and *puta* a bundle or leaf-basket. Cf. *putabhadda*, p. 270, n. 6.

Page 373 (1104) : ‘Hell-flung’ is perhaps more rhetorical than closely accurate; *pātālakhattaṃ balavāmukhaṃ ca . . . vibhīṣanaṃ* is literally : [when shall I, etc.] “and o’er the awful mighty abyss-discharged mouth. . . .” *Pātāla*, meaning (vaguely) abyss, is conceived in the Epics and Purāṇas as a bottomless pit on land; in Buddhist literature it is conceived as a whirlpool in the ocean concealing submarine regions. Thus in *Saṃyutta Nikāya*, iv., 206 : “ . . . who says, there is a *pātāla* in the ocean . . .” where, as in i., 32 : “*Pātālam atarī isi*,” *pātāla* is taken metaphorically as any circumstance in which one is carried

off one's feet, loses balance (*Commentary*). Cf. *Mūlinda*, ii., 138 for a different application.

Page 378, n. 2 : V and c are often confused not only in Singha-
lese, but also in Burmese, on palm-leaf. In *Sutta-*
Nipāta, verse 162f., between -cāraṇo and -vāraṇo Fausböll
chose the former. What, then, is a *cāraṇikay*? The
Commentary itself is obscure : abhinako carakārahaṇ
viya mano-dassento carakārahaṇ purisaṇ vañceti vā cara
gopakānaṇ nibbādentō viya punappunaṇ tantaṇ-bhavaṇ
dassento. I should be glad to have light thrown on
carakārahaṇ and tantaṇ-bhavaṇ. In Sanskrit cāraṇo
is a strolling player, hence my rendering. If correct,
it is a very likely simile for one with Tālaputa's tradi-
tional antecedents to have used.

Page 384 (1156) : With "mā pāpacitte āhari" cf. 1173),
p. 387, n. 3. *Āhari*, as there, means, more probably,
accost, assail. And a juster rendering would be :

Wherefore have thou no truck with thoughts of vice,
As bird that flies bewildered into flame.

The *Commentary* has : *Kāmesu niggaṭṭāya lāmakacitte
nihinacittamādise āsādesi*.

Page 389, n. 3 : *Read katthaci*.

Page 394 : *Read Bhesakalā* ; also on p. 23.

Page 412 : *Read 'lion's.'*

II¹

ASPECTS OF THE GOAL OR GOOD (*ATTHA*) IN THE BRETHREN'S VERSES, VIEWED UNDER—

A. A NEGATIVE ASPECT.

(*As a release, a getting rid of.*)

- | | |
|---|---|
| (a) Nibbāna (or going-out—viz.,
of the fire or fever, of greed,
ill-will, illusion) | lxxi., lxxix., cxix., cxxix., cxli.,
clxv., clxxii., clxxxiv., cc. cciii.,
ccxii., cxxxxviii., cexlv., cclii.,
celix., celx., celxii., celxiv. |
| (b) Freedom : | |
| (i.) Release from social or
economic bonds .. | xlili., lxxii., lxxxii., lxxxix., cxxxi.
clviii., cli., clxxxvii.-clxxxviii.,
clxxxix., cxci., cxciv., cxcviii.,
cex., cexv., cexxiv., cexxvi.,
cexxxix., celiv. |
| (ii.) Release from spiritual
bonds | lx., lxxxix., xciii., c., cxxxi.,
clviii., cli., clxxxvii.-clxxxviii.,
clxxxix., cxci., cxciv., cxcviii.,
cex., cexv., cexxiv., cexxvi.,
cexxxix., celiv. |
| (c) Release from Ill. sorrow .. | lxviii., lxxviii., lxxxi., lxxxiv.,
cxx., clviii., clxxxii., clxxxiv.,
celi., cexx., cexxviii., cexxxviii.,
cexlviii., celix. |
| (d) Release from Living and
Dying (rebirth, or Saṃsāra) | xvii., xliv., lvii., lxvii., lxxx.,
lxxxiii., lxxxvii., xc., xcvi.,
xcix., cl., cxxi., cxxv., cxxviii.,
cxxxvi., cxxxix., cxxv., cxlv.,
cxlx., clii., clxviii., clxxxi.,
clxxxii., ccli., cciv., cexx.,
cexxviii., cexxxvii., cexl.,
cexliv.-cexlv., celi. |

¹ This table, a companion picture to that drawn up for the Sisters, may be of some positive and comparative utility. I have endeavoured to select only the dominant note of attainment or aspiration in each psalm. At times this is difficult; the Commentary, *e.g.*, in introducing the brief poem of Sivaka (xiv.) states a fourfold burden to the one śloka. There I have selected the joy in that retreat from the world into the peace and charm of nature, which is so characteristic a note of those poet-anchorites. Besides this new group, I have had to add others, for this volume contains nearly thrice as many poems, and among the men, as is natural, there is a greater range of outlook. Where, in a complex goal, no one aspect predominates, I have enrolled the poem under more than one head, as, *e.g.*, in cxxv: Poems not hymning any aspect (*e.g.*, cxxx.) have not been included.

- (e) Release from Craving and Sensuality (one aspect of Nibbāna) xviii., xxviii., lvi., lxxiii., lxxiv., xciii., cxxvii., cxxxiv., cxli., clxxi., clxxxi., cxclii., ccii., ccxiv., cccxxi., cccxxix., cclxviii., ccli., cclxii., cclxiv. (iv.),
- (f) Release from Fear vi.-viii., xxi., clv., ccxvi., cccxxii., cclxviii., ccliii., cclv., cclxii.
- (g) Release from Illusions of Self (soul), *māna* lxiv., lxxxix., clxiii., ccxviii.-ccxx., ccl., cclxi.
- (h) Release from the (four) Āsavas (intoxicants, which include (e)) v., xlvii., xcii., cxvi., cxxx., cxli., cxlix., cxcviii., clxiii., clxix., cccxxviii.-ccxxvix., ccli., cclxvii., cclvi., cclxi.
- (i) Release from scepticism ccl.

B. A POSITIVE ASPECT.

1. Subjectively Considered.

- (a) Mental Enlightenment conceived as—
- (i.) Light iii., xxv., cxxiv., cclv., cclxiii., cclxiv.
- (ii.) Knowledge, understanding, insight, wisdom, vision x., xlv., lxi., cxlii., cclvi., cclvii., clxii., clxxxviii., cclxiii., cccxxvi., cccxxx., cclxii.
- (iii.) Intuition, insight, “triple lore” lv., cxxv., c., cclxiii., clxx., clxxi., cxc., cxcvii., cxcviii., cccxxi., cccxxvi., cclxii., cclxiii., cclvi., cclxiv.
- (iv.) Clarity, lucidity (*sati*) .. xxx., xli., lix., cccxv., cclxii.
- (v.) Concentration xxxvii., xlvi., cxii., clxxiii.
- (b) State of Feeling :
- (i.) Happiness xvi., cxxv., lxiii., lxxxv., clxii., clxxv., cxclii., cxcv., ccv., cexi., cccxx., ccliv.
- (ii.) “Cool,” calm, content, serenity, resignation i., ii., xii., xx., li.-liv., lviii., cvi., cxl., cxcviii., cclxiv., clxxiii., cxcliii., ccv., ccxvi., cexl., cclxiv., cclxvi., cclxviii., cclv., ccli., cclix., cclxi.
- (iii.) Peace, safety xv., xxxii., xlix., lxix., xevi., clxxxiii., cc., ccvii.-ccviii., cxcvii., cccxix., cccxiii., cclxv., cclvii.
- (c) State of Will :
- (i.) Self-mastery vi., xix., xxix., l., lxxvii., cix., cxxiii., cxi., clxiii., cclvii., ccvi., cccxv., cclxii., cclv., cclxii.
- (ii.) Power xxxviii., lxx., civ., cclxiii.
- (iii.) Steadfastness, balance .. ccli., cexi.
- (d) Complexes of (a), (b), (c) :
- (i.) Confidence cxxvi., ccli., cclxiii.
- (ii.) Victory vi.-viii., xi., cclvii., clxxv., ccli.

- (iii.) Alertness, awakeness,
health xxii., xxxix., xl., clxvi.
(iv.) Detachment (with or
without nature-love) xiii., xiv., xxiii., xxvii., xxxi.,
xxxiv., xli., lxiii., cv., cxlii.,
cxxxi., clxxiv., clxxv., clxxviii.,
cxevi., cexxxii., cexxxiv.,
ccxxxix.-ccxl., cclxi.-cclxii.

2. Objectively considered as—

- (a) Truth xxvi., lxxxviii.
(b) Good news, doctrine, guidance ix., lxxxvi., xci., xciv., ciii., cxvii.,
cxxxviii., cclv., cclx.
(c) A supreme conjuncture .. clxxii., clxxiv., clxxxiv., ccxiv.,
cexxii., cexliv., cclix.
(d) Order (*dhammatā, niyāmatā*).. xxiv., clxi., clxx., clxxxvi.-
clxxxvii., cxc., cxci., cxeviii.,
cciv., ccxv., ccxxiv., ccxxvi.-
ccxxvii., cclix.
(e) Regulated life xxxvi.
(f) Communion with the Best .. iv., lxvi., lxxv., clxxxv., ccix.,
cxxxiii., cclx., cclxii.
(g) Service, fraternal goodwill .. xxxiii., xlviii., lxx., lxxvi.-lxxvii.,
ccl., cclxiv.
(h) Perfection (*sādhutā*) cxiv.
(i) Otherness of life (from worldly
life and standards) lxxvi., xcvi., cii., cvii.-cviii., cx.,
cexii., cxxxvii., cliv., cexxiii.,
ccl.
(j) Refuge, haven clxxii., clxxxiv., cxc., ccxvii., ccl.,
cclix.
(k) The “Ambrosial” cxliv., cci., cclvii.-cclviii., cclxii.,
cclxiv.
(l) The Good Supreme, salvation
(*attha, sadattha*) cci., cciv., ccix., cexxix., cclxiii.,
cclxiv.

III

THERA-VERSES NOT INCLUDED IN THIS ANTHOLOGY NOR IN THE PĪṬAKAS

WE know that the Theragāthā does not exhaust the verses ascribed to Theras which survive in Buddhist literature. There are several which have not even found a place in the Pali Canon. Among these are twenty ślokas attributed to Punna, son of the Maitrevas (Pūrṇa Maitrāvanīputra) in the *Māhāvastu* (Senart ed., iii., 382). He is said to have been a brahmin's son of Donavatthu in Kosala, and may possibly be identifiable with Punna Mantānīputta, No. IV. in our Anthology, the birthplace being identical and the legends very similar. The contents of the verses would scarcely repay the difficulties of a metrical English rendering. They are a hymn of praise to the Buddha, who for thirteen gāthās is addressed by a sun-title, different from that in our collection, in a refrain, as e.g. :

"That thou, being in the Realm of Bliss, didst become an elephant like to a snowy crest, and enter on thy last birth :—this, O thou, kin to the thousand-rayed ! is sweet to me !"

—a verse which suggests that the hymn is of a relatively late date, the white elephant legend appearing first, I believe, in the Nidānakathā Jātaka Commentary.

After hymning thus the Birth, Renunciation, and Enlightenment, the author continues by exulting in the "great Hero's" Dhamma, this time prefixing a refrain of the one word *dishtyā* : "by good luck !" e.g. :

"O happy fate, the Norm-Wheel by the Norm ! O happy fate, that this of twelve parts composed should be rolled on !"

Here again is the identification of the twelve links of the "Wheel of Causation" with the "Wheel of the Norm," which Buddhaghosa evidently found in vogue, but which I have not met with in the Pīṭakas. The *Divyāvadāna*, using the same phrase : *dvādaśāṅgaḥ (pratītyasamutpādo)* relates how

this doctrine was explained by the graphic aid of a wheel-picture (p. 300 f.). Cf. the modern version of the tradition in *Compendium*, p. 262 f.¹

In the *Divyāvadāna*, again, are other verses—e.g., by Puṇṇa (Pūrṇa) of Sunāparanta (Sronāparānta), whither he went, or returned, as a missionary. This is the author of No. LXX. in this collection (p. 40 f. in *Divyāvadāna*). More available to English readers are the extra-canonical Thera-verses in the *Milinda*, comprising fourteen by Sāriputta, two by Piṇḍola-Bhāradvāja, two by Subhūti, one by Moggallāna the Great, three by Anuruddha, one by Upāli, three by Rāhula, one by Vangisa, one by Cūla-Panthaka, one by Mogharājan, and five by Upasena-Vanganta-putta. All of these occur in the last book (VII.) of the *Milinda*, and may be consulted in the translated edition. They are all quoted by the author, as bearing precisely as much, or as little, authority as those other verses, which he quotes, on five occasions, from the *Theragāthā*. Reference to such citations is given in my foot-notes. But the source or sources from which they are drawn remains one of the many problems obscuring the history of Pali literature.

¹ Cf. Dr. Oldenberg's comparative analysis of the diction in the Pūrṇa episode with that of *Majjh. Nik.*, "Rāthavinā-Sutta." "Studien zur Geschichte des buddhistischen Kanon." *Nachrichten G. W. Göttingen*, 1912.

IV

WORKS QUOTED OR REFERRED TO BY DHAMMAPĀLA'S COMMENTARY

- Page 21 : *Vinaya* (Vin. Texts, i., 134), sermon on Burning (*sic*).
 Page 207 : *Vinaya* (Vin. Texts, i., 134), sermon on Burning (*sic*).
 Page 225 : *Vinaya* (Vin. Texts, i., 1 f.).
 Page 285 : *Vinaya* (Vin. Texts, i., 100 f.), sermon on No-sign-
 [of-any-soul] (*sic*).
 Page 9 : *Majjhima Nikāya*, "Rathavinīta-Sutta" (*sic*).
 Page 30 : *Majjhima Nikāya*, "Bālapaṇḍita-Sutta," parable of
 the hole in the yoke. (Also cited in CLXXXIII.)
 Page 31 : *Majjhima Nikāya*, "Bhaddekaratta-Sutta," in
 "Lomasakangiya-Sutta" (*sic*).
 Page 71 : *Majjhima Nikāya*, "Punnovāda-Sutta."
 Page 82 : *Majjhima Nikāya*, "Mādhupindika-Sutta" (*sic*).
 Page 161 : *Majjhima Nikāya*, "[Dhātu]vibhanga-Sutta" (*sic*).
 Page 224 : *Majjhima Nikāya*, "Kakacūpama-Sutta," the para-
 ble quoted by name.
 Page 280 : *Majjhima Nikāya*, ("Ariyapariyesana-Sutta") on
 "ariyatunhībhāva."
 Page 295 : *Majjhima Nikāya*, "Indriyabhāvanā-Sutta" (*sic*);
 see below p. 418, on p. 295, n. 1.
 Page 342 : *Majjhima Nikāya*, "Dīghanakha-Sutta," called
 "Vedanā-pariggaha-Suttanta."
 Page 386 : *Majjhima Nikāya*, "Māratajjaniya-Sutta," called
 "Pāsādakamma-Suttanta."
 Page 30 : *Saṃyutta-Nikāya*, v., 455, "Chiggala-Sutta" (see
 above, *Majjhima Nikāya* "Bāla-paṇḍita-sutta").
 Page 44 : *Saṃyutta-Nikāya*, iii., 106, "Thera-Tissa-Sutta"
 (*sic*).
 Page 48 : *Saṃyutta-Nikāya*, i., 208, "Sānu-Sutta" (*sic*).
 Page 49 : *Saṃyutta-Nikāya*, ii., 271, "Maranañ h'etaṃ" . . .
 hīnāyāvattati."
 Page 224 : *Saṃyutta-Nikāya*, ii., 98, parable referred to.

- Page 224 : *Samyutta-Nikāya*, iv., 196, § 5, parable referred to.
 Page 397 f. : *Samyutta-Nikāya*, i., 185 f., Vangisa-Samyutta.
 Page 5 : *Anguttara Nikāya*, i., 24, Etad-agga-vagga. (The other forty 'agga' or top (ἄκρος) assignments are mentioned (see footnotes), but not with quotation.
 Page 288 : *Anguttara Nikāya*, iii., 345 f., "Nāgopama-suttanta" (sic).
 Page 234 : *Khuddaka-pāṭha*, "Kumārapañha" (sic).
 Page 166 : *Udāna*, iii., 3. The rebuke to Yasoja referred to.
 Page 345 : *Udāna*, iv., 4. Incident there is referred to, but work not mentioned.
 Page 177 : *Sutta-Nipāta*, "Sabhiya-Sutta" (sic).
 Page 201 : *Sutta-Nipāta*, "Sabhiya-Sutta" (sic).
 Page 203 : *Sutta-Nipāta*, the "Sixteen Atthakas" (sic).
 Page 126 : *Jātaka*, vi., No. 547, "Vessantara-jātaka" (sic).
 Page 77 : *Jātaka*, v., No. 536, "Kunāla-jātaka" (sic).
 Page 258 : *Jātaka*, i., No. 4, "Cūlasethi-jātaka" (sic, not Cullaka-). Dhammapāla quotes it not as Vannanā, but as stated ; so that in his day a "Jātaka" meant Commentary as well as Ākhyaṇa, all taken together. Another interesting feature is his free citation of that Commentary. I give both version as an instance of how fluid was the form of prose narratives, even of canonical matter :

Jātaka.

Dhammapāla.

Bhikkhave, Cullapanthako maṇṇaṃ Bhikkhave, Cūḷapanthakena nissāya idāni tāva dhammesu idāni maṇṇaṃ ovāde thatvā lokutta-dhammamahantataṃ patto ; pubbe radāyajjāy laddhaṃ ; pubbe pana pana maṇṇaṃ nissāya bhogesu pi lokiya-dāyajan ti.
bhogamahantataṃ pāpunīti.

Apadāna : quoted regularly, as for the Sisters' legends, for most, but not for all the Theras—e.g., not for Tālapuṭa. Hence one of Dhammapāla's dichotomies of them is that they were either *s'āpadānā* or *an-apadānā*. Only they who under former Buddhas had had *puññakriyāvasena sāvaka-pāramitā-sankhātāṃ pavattitāṃ* are in the *Apadāna*.

OTHER COMMENTARIES.

- Page 398, n. 9 : *Sāratthapakāsinī* (sic).
 Page 20 : *Anguttara Commentary*. Never referred to as *Manoratha-pūraṇī*, but the phrase quoted (p. 199) agrees textually with it.
 Page 198 : *Anguttara Commentary*.
 Page 199 : *Anguttara Commentary*.

- Page 203 : *Anguttara Commentary*.
 Page 56 : *Khuddaka-pāṭha* or *Saṃyutta Commentary*, "Ratana-Sutta" (sic).
 Page 180 : *Dhammapada Commentary* on verse 70.
 Page 199 : *Dhammapada Commentary* on verse 381.
 Page 266 : *Dhammapada Commentary* on verse 110.
 Page 8 : *Udāna Commentary* on "Tathāgata."
 Page 203 : *Udāna Commentary* on v., 6.
 Page 8 : *Iti-vuttaka Commentary* on "Tathāgata."
 Page 293 : *Iti-vuttaka Commentary* on "knowing all" and "seeing all" (?).
 Page 30 : *Therīgāthā Commentary* on Abhaya's Mother, *Sisters*, page 30, referred to as to follow.
- } Dhammapāla's own commentaries.
- Page 237 (492) : *Visuddhi-Magga*, probably the "Indriya-Sacca-Niddesa," as dealing in detail with the Truths.
 Page 317 : *Visuddhi-Magga*, the "Dhutanga-Niddesa."

In his opening remarks Dhammapāla enumerates the five Nikāyas, and affirms the inclusion of the *Thera-therīgāthā* in the poetical books of the Fifth (Khuddaka-) Nikāya. The *gāthās* "were all brought into unity (*ekajjan katvā*) at the Recitation-time (council), and were as such chanted by those who made the recension of the Dhamma" (*dhammasaṅgā-hakehi*).

It is noteworthy that Dhammapāla only once refers to any of the three last named Commentaries *as parts* of the Paramatthadīpanī, nor does he call it his own work. Nor does he even name Buddhaghosa as author or editor of any of the other Commentaries mentioned, or of the *Visuddhi Magga*. Nor does he refer to the Commentary on the *Sutta-Nipāta as such*, nor to that on the *Majjhima*, nor to that on the *Dīgha*, nor indeed does he ever quote any portion of the *Dīgha* itself, although the *Theragāthā* includes *gāthās* taken from that work. See CCLVI., CCLX.

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*References in brackets are to verses: without brackets, to pages.
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